A DISCOVRSE of the Abuſes novv in Queſtion in the CHVRCHES of CHRIST.

OF THEIR CREEPING IN, GROWING vp, and flouriſhing in the Babiloniſh Church of Rome.

How they are ſpoken againſt, not onely by the Scriptures, but alſo by the ancient Fathers, as long as there remained any face of a true Church maintained by publique authority.

And likewiſe by the lights of the Goſpell, and *bleſſed Martyrs of late, in the midſt of the Antichriſtian darkneſſe.*

By THOMAS WHETENHALL Eſquire: Now diſtinguished into Chapters, and *Enlarged in the Index.*

PROV. 24.24.25.

He that ſaith to the wicked thou art righteous, him ſhall the people curſe, and the multitude ſhall abhorre him, but to them that rebuke him ſhall bee pleaſure, and upon them ſhall come the bleſſing of goodneſſe.

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THE PRINTER
TO THE CHRISTIAN READER.

CHriſtian Reader, it is vvell known to all men, how odiouſly the adverſaries of the Churches reformation in England do accuſe and defame the ſeekers of the ſaid reformation vvith Noueltie, Singularitie, Sciſme, Error, and vvith many other ſuch like moſt foule crimes. The iniquitie and vntruth vvherof, will, through Gods bleſſing, vvell appeare to euery one that ſhall reade and peruſe this preſent moſt profitable Diſcourſe following: Wherein two maine and principall matters, to vvit, the Inventions and Traditions of men in Church affaires, and the ouer-reaching Clergie, beyond the condition of ordinary Paſtors, [vvhereunto all the particulars now in controuerſie are eaſily reduced]

are obſerued in all ages and times ſince the Apoſtles, to haue bene held by ſome godly perſons and faithfull Witneſſes of the truth to haue bene hainous tranſgreſſions againſt the ordinances of Chriſt in his New Teſtament. So that heereby men may ſee that it is no new thing that the ſeruants of Chriſt, and the louers of his Ordinances ſhould ſtriue nowv againſt theſe Corruptions: Foriſ this be Schiſmaticall now [I ſay, to ſtriue againſt theſe Corruptions] then ſurely all the holy Martyrs and pillars of the Goſpell in all ages paſt, [but chiefly ſince the diſcouerie of Antichriſt] vvere Schiſmatiches. For they then trauelled and laboured [as by this diſcourſe vve may ſee] in one and the ſame cauſe vvherein now the true ſeruants of Chriſt do alſo labour. But if in former times thoſe vvere faithfull men, and the true louers of the Goſpell of Chriſt, vvho hated all mens Additions in matters of the Church, then doubtleſſe ſo are theſe now: And it vvill bee manifeſt to all good men that they are vvrongfully traduced and accuſed in ſuch vviſe as is before mentioned.

To

To vvhich end and purpoſe this ancient Chriſtian Gentleman hath vvorthily obſerved, gathered, and giuen out to the vvorld [as his laſt ſeruice to God and to his people] theſe teſtimonies of ſundry old and new Writers: The vvhich comming vnto my hands, I could not in loue to thee [good Reader] but communicate the ſame vnto thee; The rather conſidering how many things daily are ſpoken and vvritten to the contrarie by the aduerſaries, to dazle the eyes of Gods people in theſe cauſes. The Lord Ieſus enlighten the mindes of all his true children in all his vvaies, vvho onely is the Way, the Truth, and the Life, and grant vs his peace.

Amen.

A Table of the Authors alledged in this Diſcourſe.

A

Alley. pag.38.
Ambroſe. pa.52.
Athanaſius. 84
Auguſtinus. 19.22.23 46.52.118.195.196 197.198 200.

B

Bale. 212, 213. 214. 215.
Barnes. 29
Baſilius Magnus. 40
Beacon. 204. 206.
Beatus Rhenanus,196
Bernard. 28.58.60.61
Beza. 18.149.151.153
Gabriel Biel, 195
Bradford. 209.210. 211.212.
Bucer. 92.93.94.98. 99.
Bullinger. 108. 109. 115.201.

C

Calvinus. 17.26.142. 145.146.
Chaucer. 63
Chryſoſtom. 29.31.54 56.
Lord Cobham. 156 157.158.
Cœleſtinus Papa. 197
Coſterius 52
Cranmer. 188
Cyprian. 22.155.

D

Danæus. 154.

E

Epiphanius. 7.
Euſebius. 5 9.34.

F

Fox. pag. 4.5. 58.81. 82.89,109:158.164 165. 169.184. 185. 186.187. 207.209. 210.
Fulk 13.149.153.168 216.224.

G

Genevéſes Theſes 140
Gualter. 120.
Gregorius Magnus, 15
Gregorius Nyſen. 41

H

Harmony of Confeſſions. 19.131.132.
Homilies 215.223.
Hooper. 130.177. 178 179. 180.181.182.
Huſſe. 69

I

King Iames. 25.37. 115.
Ieronymus. 19. 41.42 43.131.196.231.
Iewel. 189.190. 191. 192. 193. 194.195. 196

196. 197. 198. 199. 200.
The Queenes Iniunctions. 133
Irenæus. 23
L
Francis Lambert. 86
Iohn Lambert. 207.
Latimer. 170. 171. 172 173. 174. 175. 176.
Lavaterus. 27
Leaver. 201. 202. 203
Lindſey. 63
Luther. 73. 75. 78. 79. 80. 81. 91.
M
Marloratus. 148
Peter Martyr. 100. 110.
Muſculus. 17. 28. 116. 209.
N
Nowel. 43
O
Origen. 196
P
Pantaleo. 213
Platina. 82
Poſidonius 46. 48. 49 82.
Procopius Magnus. 71.
R
Ridley 184. 185. 186. 187. 188.
S
Sabellicus. 82.
Saravia. 52.
Sigiſmund Emperour. 96.
Socrates. 52. 53.
Sozomenus. 40.
Synodus Alexandriæ, 36. 84.
Carthage. S. 3. 4. 46.
Conſtance. 96.
T
Tilenus. 155.
Tindall. 158. 160. 161. 162. 163. 164. 165. 166. 167.
Tertullian. 38. 195.
V
Valafredus Abbas. 196.
Polid. Virgilius. 9.
Viretus. 147.
W
Whitaker. 133. 134.
Wickliffe. 66.
Z
Zanchius. 134. 135.
Ziſca. 70.
Zuinglius. 87.

A Table of the principall matters contained in this Diſcourſe.

A

FAlſe Accuſations *againſt the ſeekers of Reformation.* *p.*199.

Algaſia *a French Ladie ſent to* Ierome *about queſtions of Religion.* *p.*44.45.

The Apparell *of Miniſters did not differ from the apparell of other men.* *p.*81.152.153. 196.197.198. *Neither indeed ought they to differ.* 194.195.204.205.210.211.

Archbiſhop peculiar to Chriſt, blaſphemous to attribute it to man. 194.

Audianus *was no Heretick, though his ſucceſſors were.* *p.*6.7.

B

The ordinary name of Biſhop *is common to all Miniſters in the new Teſtament.* *p.*16. 17.18.19.20.

Biſhops *choſen in and proceeding from the Court, are the cauſe of all corruption.* 144.

Biſhops *called Harpies by M.* Bullinger, 112.

Queſtions in Baptiſme *without ground are idle.* 118.119.

Blumfield *a Wicked perſecutor.* 205.

Ordination made by a Lord Biſhop *is voide,* *p.*149.150.151.154.155.156.

The like Excommunication is no better. *p.*88.89.

The

C

The Ceremonies *in queſtion are vnlawfull for us, p.*99.100. 101.115. 130. 134.178. 179.180.

When, and how Ceremonies *of mans invention were firſt brought into Gods worſhip. p.*37.38,

*Confirmation of children are humane inventions, and not to bee allowed. p.*132.

Civill *rule in Paſtors is vnlawfull, and contrary to Gods word in the* New *Teſtament. p.*66.67. 68. 69. 104. 105.106. 107. 110. *ad* 116.126.127.129.143.*ad* 148.156.157. 170.171.172. 181.182. 183.190.191.193. 209.210.216.

Corruption *in the Churches tooke place immediatly after the Apoſtles. p.*5.6.

The time of the higheſt Eccleſiaſticall Corruption *and* tyrannie. *p.*65.66.

What a viſible Church *is. p.*88.89.165.166. 167.168.

Churches *are all equall in power, and iuriſdiction, and ſpirituall rights. p.*3.4.

One Paſtor cannot bee but to one Church. *See* Pluralies. Church *government belongeth wholly and onely to each Church: By no meanes to any one man, either within or without the ſame. p.*81.103.145.146.

The Churches *government ought to depend onely on Gods word. p.*76.80.116.117. 126.127.128.

The ſigne of the Croſſe. *p.*150.

Cuſtome *without Gods word is pernitious, p.*124.

D

Diſcipline *in our Church is neceſſarie to bee reſtored. p.*126.227.228.

The

The folly of them who now thinke otherwiſe. *p* 92. 93. 94. 102. 105.
It is neceſſary to ſaluation. Ibid.

E

Falſe Eccleſiaſtickes. *p.*106. 107.
An Elderſhip. *p.*109. 110. 111. 113. 139. 145. 153. 154. 155.
Election *of Miniſters ought to bee by that Churches free conſent to which they belong.* *p.*81. 82. 83. 84. 85. 86. 87. 113. 114. 124. 125. 127. 128. 129. 138. 139. 144. 145. 150. 151. 154. 155. 163. 207 208.
Elders who they bee. *p.*119.
Election *of Miniſters by the free liking of every Church is a thing eaſie, and no way inconvenient in a ciuill Monarchie.* *p.*84. 85. 86. 110.
Excommunication *is in each Churches power (and in none other) touching any member therin.* *p.*89. 90. 91. 103. 104. 109. 110. 149. 150. 153. 180. 181. 182.
Church Gouernement. *ſee before in* Church *and* Diſcipline.

I

Queſtions to the Infants *in their Baptizing are vaine.* *p.*118. 119. 152. 153.
Things Indifferent, *and not vtterly euill, may not be brought into the Church.* *p.*222.
The faſhions of Idolaters *(being of themſelues things vnneceſſary) ought to be aboliſhed in the exerciſe of true religion.* *p.*194. 195. 196. 197. 198.
Images *of mans deuiſe in Religions vſe are ſimply vnlawfull, and yet no more vnlawfull then Ceremonies of like inſtitution in the like vſe.* 224. 225.

Knee-

K

Kneeling *in receiuing the Communion ought to bee reformed.* p.179.180.

M

Maintenance *ought to bee reasonable and liberall for a Minister, yet not superfluous.* 24.49.62.63.68.69 137.142.143.144. 156.157.159.860.169.214.

What a reasonable Maintenance *may bee:* p.24.25.53.159.160.

Ministers *of mans institution are vnlawfull,* p.69.70.71.111.114.115.

Mingling *of mens inventions in Gods worship is very pernitious.* p.120.121.122.123. 124.130.132.133.140.141.146.147.151. 176.177.178.184.200.210.220.228.229 230.

The word Masse *its originall, and from whence it came.* p.12.13.

N

Nonresidents *very wicked.* p.175.182.192. 202.203.206.208.

The confounding of Names *by the Fathers, which are distinguished in the* Word, *cause of much errour and corruptions.* p.13.

O

The Oath ex Officio *vniust and tyrannous.* p.163.164.065.

P

The name Papa, Pope, *whence derived, it was anciently common to all* Bishops, p.20.21. 22.

Pastors *are all equall.* p.128.131. *See* Superiority *in Pastors; And* Churches *are all equall.*

Ignorant Pastors, *and bare substitutes a deadly euill.* p.107.108.138.163.174.178. 182.183.201.202.203.

PRINTING *the admirable gift of God.* p.74.
Paulus Samosatenus *a stately Prelat, like those of our times.* p.9.10.
The first beginning of true reformation ought to be in reforming the Prelates. p.96.161, 162.182.
No amendment to bee expected from the Prelates. p.95.
Pluralities *damnable.* p.145.152.163.182. 187.188.192.202.203.206.
Pompe *and riches in the Clergie is cause of corruption and error in all.* 71.72.181. 210.211.
A Prayer *for the King and State.* p.229.230.
Good Christians falsly called Puritanes. p.199.200.

R

No man ought to forbid Reformation *in any Church state after the Orignall orders in Gods word.* p.131.132.136.137.217.219. 220.
Excuses against Reformation *were the same heeretofore, which are now, but still most vaine.* p.93.172.173.190.191.220. *ad* 227.
Resting in our first reformation, and not in Gods, is pernitious. p.124.125.
Reformation *when it began,* p.57. *which hitherto hath still proceeded but by certaine degrees, and so shall till the full consuming of Antichrist.*
Open Reprehension *of our present Church Corruptions at this time is necessary in everie faithfull Minister.* p.91.
A Representatiue *Church no where found in the new Testament,* p.87.88.

S

Improper speeches of the fathers cause of much

much corruption. p. 11.
Superioritie unlawfull in Pastors: and Lordship is tyrannie: either is simply unlawfull. p. 15. 16. 17. 18. 47. 58. 67. 78. 79. 80. 86. 87. 88. 109. 110. 112. 114. 116. 117. 118. 127. 128. 131. 137. 138. 140. 141. 159. 160. 162. 163. 166. 172. 173. 174. 181. 190. 191. 192. 193. 194. 206. 207. 211. 212. 213. 214. 215.
It is a deuise of the Deuill. 115.
The Surplice, p. 183. 184. 185. 186. 194. 195. 196. 204. 205. 220. 221.

T

Ecclesiasticall Traditions vnwritten are vnlawfull and contrarie to Gods word, both Ministeries and ceremonies, &c. p. 76. 77. 80. 81. 87. 130. 131. 132. 133. 134. 141. 146. 147. 151. 152. 153. 157. 158. 178. 179. 183. 188. 189. 200. 201. 210.
Vnproper termes very dangerous, and cause of much errour in doctrine. p. 11. 13. 16. 17. 18.

The Contents of the Chapters.

Chap. 1. Of the beginning of the abuſes in queſtion, propheſied by Iohn, and practiſed ſhortly after the Apoſtles times. pag. 1

Chap. 2. Of the cauſes of their growth, and firſt of the ancient Fathers improper ſpeeches. p. 10.

Chap. 3, Of the ſecond cauſe, viz. the ambition of Miniſters. p. 15.

Chap. 4. Of the competent honor and maintenance of Miniſters. p. 24

Chap. 5. Of the growth of the particular corruptions pag. 37.

Chap. 6. The Fathers oppoſed the pride of the Prelats. as 1. Baſilius Magnus. 2. Ierom. 3. Auguſt. 4. Ambroſe. 5. Chryſoſtom. and laſtly Bernard. pag. 40.

Chap. 7. Of the great growth of Church-corruptions in the times betweene Auguſtine and Bernard. p. 62

Chap. 8. Of their oppoſition and reformation by our late Writers: as 1. Wickliffe. 2. Huſſe. 3. Luther, 4. Fran. Lambert. 5. Zuinglius. p. 66.

Chap. 9. Of M. Bucers, and Peter Martyrs writings and practiſe againſt the corruptions in queſtion in England, p. 92.

Chap. 10. Of Mr. Bullingers Church-reformation. p. 108.

Chap. 11. Of M. Muſculus and Gualters ioynt oppoſition againſt them. p. 116.

Chap. 12. Of Zanchius. p. 134.

Chap. 13. Of the reforming lights of Savoy & France,

as

1. Calvin. 2. Viret. 3. Marlorat. 4. Beza. 5. Tilenus. p 139.
Chap. 14. Of our Engliſh Writers and Martyrs oppoſing theſe corruptions, and ſeeking reformation, as 1. Sir Iohn Old Caſtle, L Cobham, 2. Tindall. 3. Fulk. 4. Latimer. 5. Hooper. 6. Ridley. 7. Cranmer. 8. Iewel. 9. Leaver. 10. Beacon. 11. Fox. 12. Lambert. 13. Bradford. 14. Bale. p 156.
Chap. 15. Obiection, that our King is otherwiſe minded anſwered. p. 225.

A DISCOVRSE OF THE ABVSES now in qneſtion in the CHVRCH of England.

CHAP. I.

Of the beginning of the abuſes in queſtion, propheſied by Iohn, and practiſed ſhortly after the Apoſtles times.

THe Lord IESVS in the Reuelation of himſelf to his ſeruant *Iohn*, commandeth him to *write to the ſeauen Churches of Aſia, the things which he had ſeene, and the things which are, and the things which ſhall come hereafter.* Wherein three points are to be conſidered. Rev. 11.19

Firſt, Hee heere commandeth him to ſet down the Maieſty of God in his CHRIST, who reuealed theſe things vnto his ſeruant *Iohn*, by him to be deliuered vnto his Churches; where he ſaith, *I am Alpha & Omega, the firſt and the laſt, &c.* That they might thereby know, with what feare and

 reue-

carefull attention, the things ſo written ſhould be read, ſearched out, and obſerved; namely, in that they were commanded to be written and ſent vnto them by ſo high a Maieſty.

Secondly, here he ſets downe the preſent eſtate of the Seauen Churches in the Countrey of *Aſia*, repreſenting by them the eſtate of all Churches viſible, which then were gathered in their ſeuerall places throughout the world. In which point touching the preſent eſtate of all theſe Churches, three things are ſpecially to bee obſerued. Firſt that they were the true Churches of Chriſt, the golden Candleſticks, vpon which the light of the Goſpell was ſet, and their Paſtors, Biſhops, or Miniſters like ſtarres holden in the right hand of Chriſt, as Angels or Meſſengers of the ſame Churches or Congregations, and Chriſt himſelfe walking in the midſt of them. Secondly, (notwithſtanding this excellent eſtate wherein they were) yet heere it appeareth that many foule corruptions were euen then crept in, both in the Paſtors and Churches; and ſcarcely any one Church found to be free from foule abuſes: as you may plainely ſee in the diſcourſe of the ſeauen Churches of *Aſia*, if you reade the ſecond and third chapters of the *Reuelation*. Whereupon this obiection may and doth ariſe; namely, that ſeeing ſuch abuſes and corruptions were in the moſt pure and ſincere primitiue Churches, why ſhould wee not then at this day ſtay our ſelues, though many foule diſorders, abuſes, and corruptions bee found to bee retained in our Churches. Whereunto may iuſtly bee anſwered, that contrariwiſe the

holy

holy Ghoſt hath ſet downe the example of theſe moſt holy, pure, and Apoſtolick Churches, with their faults and imperfections, and alſo their threatnings, that all Churches following vnto the end of the world ſhould bee the more vigilant and carefull, that no corruption ſhould creepe in amongſt them; ſeeing thoſe moſt pure and vncorrupted times (in compariſon of the times following) were with ſo great difficulty preſerued from ſuch dangerous miſcheefes, and nevertheleſſe were threatned of God with ſuch terrible plagues & vengeance for ſuffering the ſame, As the remouing of the golden Candleſticke from *Epheſus*, the fighting of Chriſt himſelfe with the ſword of his mouth againſt the Ch. of *Pergamus*; The caſting of the Thyatirians into the bed of great afflictions, and that he would come vpon the Church of *Sardis*, as a thiefe in the night, and that they ſhould not know what hower he would come vpon them.

And to conclude, that hee would ſpue the luke warme Laodicians out of his mouth. All which greevous plagues in a ſhort time fell vpon thoſe Churches of *Aſia*. And ſhall wee eſcape, if now in this great light of the Goſpell, we retaine and maintaine any filthines of corruption in our Churches? No, God is not partiall; neither with him is any variableneſſe, neither ſhadowing by turning.

Beſides heere alſo it is worthy to bee noted, that among theſe ſeauen Churches of *Aſia*, repreſenting all other, there is not one word ſpoken of an Arch-Angell, Arch-biſhop, or Lord-biſhop, that might ouerrule or governe all the reſt, which in theſe our

times are ſome of the greateſt and moſt noyſome corruptions, which doe ouerflow all. To which purpoſe I heere ſet downe the words of Mr. *Fox*, ſpeaking of the firſt and Primitiue Churches, his words are theſe; *It is euident* (ſaith he) *to all men that haue eies in their head, &c. that there was not then any one Mother Church aboue other Churches, but the whole vniuerſall Church was the Mother Church, vnder which vniuerſall Church in generall, were comprehended all other particular Churches in ſpeciall, as ſiſter Churches together, not one greater then another, but all in like equality, &c.* But this ring of equality being broken, all flew in peeces. Howbeit of this more ſhall be ſpoken (God willing) hereafter.

Act. Mo. p. 965.

One vniuerſall Church Militant Inviſible.

There remaineth now, to ſpeake of the third generall thing which Chriſt here commandeth his ſeruant *Iohn* to write of, namely, the things that ſhould come to paſſe concerning the Churches of God after the Apoſtles time to the end of the world. And how the Synagogue of Sathan, and the whore of Babylon, by little and little ſhould creepe in, and with her filthineſſe endevour to invenom the Churches; till at the laſt ſhe ſhould become that glorious whoore deſcribed in the 17. chapter, clothed in ſcarlet and purple, gilded with gold, pretious ſtones, & pearles, and hauing a cup of gold in her hand, full of abhominations and filthineſſe of her fornication, ſitting vpon the ſcarlet coloured beaſt, hauing ſeven heads and ten hornes; and by her glorious power ſhould baniſh the true Churches of God, and make them fly into the wilderneſſe, that is, into ſecret places, hidden, and vnknowne vnto men. But leaving

Rev 1.19.

ving the high estate of the Babyloniſh whore, which is the great Citie, that in *Iohns* time reigned ouer the Kings of the earth, which all men know was the Citie of *Rome*, and now calleth her ſelfe the *Catholique Church*. Leauing her (as I haue ſaid) in her magnificence, I will ſhew how by little and little ſhe crept in, and ſo at the laſt got vp vnto that high eſtate.

Now this beginning of corruption both in doctrine and Diſcipline made no long delay, after the Apoſtles time. For as *Euſebius* in his Eccleſiaſticall Hiſtory. *lib. 3. cap. 32.* ſaith. *Vt vero & Apoſtolorum chorus. &c.* *As ſoone as the company of the Apoſtles and all that age which had receiued the hearing of the Lords own liuely voyce, was departed out of this world: then as it were into an emptie houſe, the wicked error of falſe doctrine thruſt in & plunged her ſelfe.* Which thing alſo is euident by al Eccleſiaſtical Hiſtories: as the hereſie of *Cerinthus* ſheweth about the yeare of our Lord 70. Which taught that the world was not made of God, but of Angells, and that Circumſion was neceſſary to be obſerued, and that the kingdom of Chriſt after the reſurrection ſhould bee vpon the earth. And likewiſe the hereſy of the *Ebionites* about the yeare 85. Which taught that Chriſt was very man both by Father and Mother, and that Moſes law was neceſſary to be obſerued. Thus daily many hereſies and foule corruptions crept in, ſo that by the time that *Auguſtine* and *Epiphanius* liued, thy wrote ſpeciall books againſt hereſies (to the number of an hundred ſeuerall hereſies of note) containing all of them great corruptions, ſome in doctrine and man-

Euſeb. Hiſt. Eccle.

ners, ſome in Diſcipline and orders of the Church. Which corruption in Church Diſcipline was often times the cauſe of the hereticall doctrine. And heerein I purpoſe (God aſſiſting me) chiefly at this time to inſiſt: ſhewing what the auncient Fathers of the Primitiue Church did practiſe and teach in theſe pointes of religion now controuerſied among vs; & likewiſe what the lights of the goſpell and bleſſed Martyrs of God from age to age ſince, euen vnto his day haue alſo practiſed and taught touching the ſame.

And this I doe the rather; becauſe many excellent men haue alreadie by manifold reaſons grounded and taken out of the word of God, proued that there ought to be a full reformation both in Doctrine and Diſciplin, according to that order in the Church which Chriſt and his Apoſtles left; Which muſt be the onely ſure ground of proofe for all points of controuerſie in the Church of God. But becauſe the enimyes of full and true *Reformation* of religion, doe yet (after the old faſhion) reſt vpon cuſtome, antiquitie, and auncient Fathers: I haue thought good to follow this courſe before named, that it might be plainely ſeene, both how the cheife of the auncient Fathers, and alſo of the principall lights ſet vp by the Lord in the deapth of the darknes of Antichriſt; with one voyce and agreement taught, practiſed, and proued the ſame, both by the ſcriptures, and manifold reaſons grounded thereon, touching the matters of reformation now deſired.

And heerein I thinke good for example (before I enter into the reſt) to ſet down out of *Epiphanius* the hereſie of *Audianus*, which Hereticks were after cald *Anthropomorphits*, who

who being thrust out of the Church as simple men (in time lacking learned teachers) fell into a perswasion and beliefe, that God was like vnto a man, whereof they took the name of their heresie. *Erat autē vir a Mesopotamia oriundus clarus in patria sna &c. Audianus* (saith *Epiphanius*) *was a man by birth of Mesopotamia, a famous man in his owne Country, for the sinceritie of his life and of faith and zeale towards God, which often beholding the things that were done in the Churches, he did oppose himselfe against such euils, euen to the face of the* Bishops *and* Elders, *and did reproue them, saying, These things ought not to be so done, these things ought not to be so handled, as a man studious of the veritie, and of such things as are spoken by men, which lead a most exacte life; and are vsually spoken for loue of truth. Wherefore* Audianus *seeing such things* (as I haue said) *in the Churches, he was driuen to speake and confute it and kept not silence. For if he saw any of the Clergie to seeke after filthy luker, whether he were* Bishop *or* Elder, *or any other: he spake altogether according to the rule of Gods law. And if he saw any man liuyng in voluptuous pleasure and delicates, or any man corrupting the Ecclesiasticall preaching and the lawes of the Church: this man could not beare it but by wordes did reprehend it, as I haue said. And this was very greeuous to them that were of a lewd life: and for this cause he was despited with contumelies and suffered contradiction, he was hated, and suffered himselfe to be vexed and thrust out, and tollerated shamefull ignominie, continuing so a long time in the Church among them, vntill such time* Epiphanius de haer.

Audianus was no Heretick, nor his present company. But their successors were Anthropomorphites.

certaine men violently rushing vpon him, droue him out for the same cause. But hee would not suffer himselfe so to be driuen out, but rather endeauored himselfe to speake the truth, and not to depart. and breake the bonde of the vnion of the Catholike Church. But when he had been often beaten. both hee and his companions, and had suffered very grieuous things, lamenting exceedingly; hee took to himselfe the necessities of injuries for his Councellor: for he separated himselfe from the Church, and many togeather with him departed: and so made a diuision, hauing nothing different in the faith, but did beleeue most rightly both he and all his company.

Thus farre *Epiphanius* touching the sect of these heretickes called *Audiani*, and of the cause, occasion and meanes whereby it grew: and thus farre was the shamefull corruptions in the order and Discipline of the Church, growne at that time, which was about one hundred yeares before *Epiphanius*. Neither may wee think that the Bishops and Clergy of that age, did without cloke or colour in plaine termes defend their Lordly pride and ambition, but even as they doe now, vnder the pretences of vnity, conformity, and peace of the Church. For who can dreame or imagine that they would say these men ought to be thrust out of the Church, because they speake against our pompous, proud, and ambitious gouernement? But no doubt their pretence was, the breach of vnity, conformity, and refusing to subscribe to such orders and policy of the Church as they had deuised to maintaine themselues withall, and their pompous estate, without the which they pretended the Church could not bee well gouerned

uerned. But this place of *Epiphanius* I leaue to the Reader further to conſider of, wiſhing him to obſerue the integrity of life, the ſincerity of faith, the neceſſity that compelled them to ſpeake, and the exceeding loathſomeneſſe to make any ſciſme, or to depart from the Church, that was in theſe men, who were ſo violently thruſt out, and this was not yet 300 yeares after Chriſt. Heereunto I may ioyne the pride and ambition of *Paulus Samoſatenus*, Biſhop of *Antioche*, who alſo was long before the time of *Epiphanius*, of whom *Euſebius* ſaith *Cum prius egens fuerit, & pauperrimus, & neque ex parentum ſucceſſione, neque vllam queſtus occaſionem habuerit honeſtam, nunc ad ſummas diuitias peruenirit, non aliunde niſi ex ſacralegijs, & ex his quæ per fraudem diripuit. When before hee was a needy fellow* (ſaith *Euſebius*) *and a very poore man, and neither by ſucceſſion from his parents, neither had any iuſt meanes of gaine, hee got vp to very great riches, none other way but by ſacriledge, and of that which he gat by fraudulent meanes:* Who is ſo blind that ſeeth not this Biſhop *Paulus* to bee a perfect paterne of the Lord Biſhops of our daies, who comming for the moſt part of poore parentage, by hook or by crook become Lord-Biſhops, abounding in riches and worldly honour. Which thing *Polydorus Virgilius* (being otherwiſe himſelfe a great fautor, and maintainer of Lord Biſhops, yet) ſpeaking of the pride of *Paulus Samoſatenus*, hee ſaith. *Vnde propter hominis arrogantiam plerique Chriſti religionem deteſtabantur: ab hoc Paulo opinor noſtros pontifices pomparum ordinem, quem nunc ducunt, accepiſſe.* Whereby (ſaith *Polydor*) through this mans arro-

Euſeb. Eccl. hiſtor. lib. 7. cap. 26.

Polidor Virg. lib. 8.

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gancy many men deteſted the religion of Chriſt: Wherefore it is that *Polydor* concludeth with theſe words, *Ab hoc Paulo opinor noſtros pontifices pomparum ordinem, quem nunc ducunt, accepiſſe.* Of this *Paul* I ſuppoſe our Biſhops or Prelates haue taken the order of pompe which they now carry: Thus farre and thus plaine ſpeaketh *Polydor Virgill.* And *Euſebius* in the place before of this Biſhop *Paulus* ſaith, *Directio quoque præuntium, & conſtipatio inſequentium, quam plurima querebatur: ita vt omnes qui videbant, horreſcerent & deteſtarentur, per illius arrogantiam, religionem diuinam.* He ſought alſo to haue troopes of men to goe before him, and traines of many to follow him, in ſo much that all men which ſaw it, did vtterly abhorre it, and through his arrogancy deteſted the religion of God. Thus you ſee how the Dragon that old ſubtile Serpent, euen then practiſed to corrupt the religion of Chriſt, and ſo to bring it into vtter deteſtation.

CHAP. II.

Of the cauſes of their growth, and firſt of the Fathers improper ſpeeches.

BVt to returne neerer to the firſt originall corruptions that began immediately after the Apoſtles time: you ſhall finde in all the moſt ancient Fathers a great liberty taken to leaue the very words of the Holy Ghoſt, and in ſteed of them to vſe ſuch improper ſpeeches, names, and words, as they thought fit and conuenient to expreſſe the ſame thing: as to call Miniſters of the Word of God, and the Paſtors of the Church *Sacerdotes*, Prieſts; the

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eacons *Leuites;* the Table of the Lord, *Aultar;* the whole action of the Supper of he Lord, a *Sacrifice;* and at laſt they cald it *Miſſio* and then *Miſſa*, a Maſſe; likewiſe hey called a *Dioceſſe* and a *Prouince*, by the ame of a *Church;* and at laſt the whole *niuerſall* multitude of Chriſtians through-ut the world, by the name of the *Catholicke hurch:* As alſo their Teachers and Go-ours by the names of *Biſhops*. All which re very improper ſpeeches: And theſe im-roper ſpeeches, are as frequent and as com-monly vſed among the ancient Fathers, as the words of the Holy Ghoſt are vſed in the Scriptures. Wherein wee may obſerue out of what ſmall beginnings, and little ſparkes of errour, great flames, and horrible corruptions do grow: as a line beginning from the very Center to bee drawne neuer ſo little awry, maketh a ſhamefull errour when it commeth to the circumference: ſo the Fathers at the beginning vſing theſe termes thought full lit-tle that ſuch a foule Idoll as the God of the *Maſſe;* and ſuch a ſpirituall tyrant as a *Vni-uerſall Biſhop* ſhould haue growne out of them, but they ſpake alluding vnto the *Church, Prieſts, Leuites, Aulters, Sacrifices* of the Law in the the old Teſtamant, which were indeed figures and ſhadowes. In which miſtaking Satan (that old Serpent) had his drift to ſet vp his idoll in proceſſe of time, thus reaſoning vpon theſe termes (as our Papiſts doe yet to this day) that ouer Leuites there muſt bee Prieſts, vnto Prieſts there belongs Al-tars, vnto Altars Sacrifice. All which things (yet) in the old Teſtament were knowne to bee but figuratiue ſhadowes, and in the new Teſtament thoſe termes were never uſed:

Improper ſpeeches.

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But Sathan willing to set vp the seruice of his new God (wherevnto all these termes should bee applyed) at the last bringeth forth out of the bottomlesse pit of hell, sundry strange names, found neither in the new Testament, nor in the Old; neither in any language or proper speech known vnto men as they are now used. Of which kinde is the terme *Missa*, a new word of Anti-christs owne making, containing the mystery of that horrible Idoll in the *Masse*: a word neither taken from the *Hebrews*, *Greeks*, *Latines*, nor any other Language of any Nation: neither can the Papists or any other, devise by any sensible reason, whence the word *Missa* was taken in the sense as now it is used: Some of them would take it of an Hebrew word, *Missah*, which hangeth together like winde and feathers: other some, from the Latin word *Missio*, ridiculously meaning thereby the sending away first of the *Catchumeni*, & after of all the people. As when they say with loud voyce in the latter end of their *Masse*; *Ite Missa est*, makingthereof (as men amased and senseleesse) they know not what, as if they should say in English: *Goe, it is Masse*. The very word therefore was raked out of the bottomeleesse pit of hell, without any signification, by the old serpent Sathan, the father thereof, onely to astonish and amaze the mindes of men, as with some high and vnsearchable mysterie, like as among the Negromancers, Witches, and Sorcerers, the same Sathan teacheth them to use many strange wordes without any signification, to astonish and seduce the hearers with the admiration of their Art.

But for the better opening of this point, I will set downe the words of that excellent and

and reuerent, our Eccleſiaſticall Father Doctor *Fulke*, anſwering *Gregory Martin* the Papiſt, who by theſe termes (which the ancient Fathers ſo commonly uſed) would needs proue the Maſſe to bee a propitiatory Sacrifice for the quicke and dead: whereunto Doctor *Fulke* anſwereth ſaying, *Nay, what exceeding folly is it to thinke that an externall ſacrificing office can bee eſtabliſhed in the new Teſtament, which never calleth the Miniſters thereof* Sacerdotes, *that is to ſay Prieſts, &c. Seeing therefore the Holy Ghoſt hath made ſuch a broad difference betweene their Names and Offices, thoſe ancient Fathers that confounded thoſe names, which the Spirit of God would haue to bee diſtinct cannot bee excuſed: although they neuer dreamed of the miſcheife that followed, that the Altar of the Croſſe being ouerthrown, and the onely and ſufficient Sacrifice which Chriſt our high Sacrificer offered once for all, being iudged imperfect, a new Altar, a new Sacrifice, and a new ſacrificing Prieſthood ſhould bee ſet up in the ſteed of it. Wherefore the unproper ſpeeches of the ancient Writers, are no warrant for us, either to tranſlate the Scripture according to their unproper ſpeaking, or to ſet up a new ſacrifice and function of ſacrificing, contrary to their meaning. They named it ſacrifice and offering, but they ment not propitiatory ſacrifice, but onely of prayer or prayſes and giuing of thankes.* Thus far D. *Fulke*: whereby wee may ſee how happy it had beene for the Church of God, if theſe moſt ancient Fathers, being otherwiſe both godly, wiſe, and excellent men, had preciſely obſerued, the very names, tearmes, and offices contai-

Fulk. Defenſ. of tranſ. cap. 6.

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ned in the holy word of God it ſelfe, and fo
lowed the language tongue and ſpeech
the holy Ghoſt, without alteration. But S
than ſo ſubtilly often creepeth in the dar
that men of moſt cleere and excellent ſig
can hardly perceiue him, and when he ha
wrung in but onely his toe, he applyeth hi
ſelfe with ſuch diligence, that by little a
little he getteth in his foote, legge, body, y
head, hornes and all: And when hee ha
once gotten in, though he may be as plain
ly ſeene (according to the Prouerbe) a
mans noſe of his face, yet he ſo mainta
neth the poſſeſſion that he hath once got
both by faire and foule meanes, by religio
pretences, and rigorous defences, that it is
moſt impoſſible to get him out againe.
for example, who ſeeth not in theſe our da
(at the leaſt where the light of the Goſpe
doth ſhine) the horrible abhominations
the unpreaching Miniſtery, Non-reſidencie
Pluralities, Impropriations, excommunic
tion for euery trifle, the pompous and Lor
ly eſtate of Biſhops, together with the
rotten and beggarly Ceremonies, which ha
ſo long burthened and troubled the Chu
ches: Nay, Kings and Princes are ma
beleeue that their ſtate could not indure, no
their Kingdom ſtand, yea that heauen an
earth would bee confounded, if theſe thin
ſhould bee reformed. But alas it is lamen
table to behold what curious caruers, wh
truſty taſters are uſed in bodily meates, ho
great care is taken that a moate fall not int
our earthly cuppes: but though the toe o
A Toade. foote of a paddocke fall into the foode o
our ſoules wee are not afraid to ſwallow i
though we ſee it.

CHAP

CHAP. III.

Of the ſecond cauſe, viz. the ambition of Miniſters.

BVt let vs proceede in opening farther the things which were done in the Churches, & the abuſes that crept in ſhortly after the Apoſtle *Iohns* time, vntill Antichriſt and his great whore of *Babell* came vp to the top of their glorious dignity.

Now Sathan hauing ſowed his tares among the good corne, which the holy Apoſtles had ſowen, which tares grew ſo faſt in the hearts of many *Sardian* ſleeping Angels, that pride and ambition pricked them to bee lifted vp aboue their fellowes. And as many hundred yeares after, *Gregorie* the Biſhop of Rome himſelfe ſaid of *Iohn* Biſhop of Conſtantinople; In this pride of theirs, what other thing is there betokened, but that the time of Antichriſt is euen at hand. For hee followeth him (ſaith *Gregorie*) that deſpiſing the ioy of equality among the Angels, laboured to pearke vp to the top of ſingularitie. For they thought it a baſe thing not to bee lifted vp aboue their fellow Paſtors or Elders, ſo that they procured by agreement and conſent among themſelues, that ſome one among the reſt in euery aſſembly ſhould be called a Biſhop: where before that time, all the Preachers, Paſtors, and Elders were generally called Biſhops: ſo that Biſhop, Paſtor, or Elder, were *Synonima*, words of one and the ſelfeſame ſignification; But now they agreed, that one of them onely in euery aſſembly ſhould bee called a Biſhop: and he onely and ſingularly ſhould

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bee so tearmed, whereas all the rest were so called before. Which iniurious dealing with the rest of the Ministers went yet more forward: namely, as at the first agreement one onely in euery congregation or assembly, should bee called Bishop; so this deuice of Sathan within a while grew so fast, that onely one in euery Dioceſſe was so called, and all the rest were called Ministers, Elders, and Pastors, and not Bishops. What iniurie this was to all other Pastors and Elders, yea and to the Holy Ghost himselfe, which gaue them all, as well as to any one, that reuerend name of Bishop; hee that hath eyes in his head may easily see. For as poore Christians should haue great iniurie if it should be made vnlawfull to call any man a Christian, or a Christian Man, but onely a Prince, a Lord, or a noble Man: so all the poore Pastors and Ministers haue great iniurie, that one Lord in a Citie or Dioceſſe onely, should be called Bishop, seeing Gods owne word calleth all Pastors and Ministers of the word Bishops; as well as all faithfull people Christians. And thus within a while these Bishops did not onely take to themselues the name, wealth and dignities which God forbiddeth them; but they took from other such names, wealth, and dignities as God had appointed them. Shewing themselues plainly disobedient to God, and iniurious towards men, and, namely, towards their brethren and fellow-seruants in one and the selfe-same function appoynted by God. And here touching this matter, take the words of M. *Calvin*, that excellent and learned Diuine vpon the first chapter to *Titus*. *Porro locus hic abunde docet nullum esse Presbyteri & Episcopi discrimen*

discrimen, &c. Verum nomen officij quod Deus in commune omnibus dederat, in vnum solum transferri, reliquis spoliatis, & iniurium est, & absurdum. Denique sic pervertere spiritus sancti linguam, vt nobis eadem voces aliud quam voluerit significent, nimis profanæ audaciæ est. This place of the Apostle to *Titus* (saith M. *Caluin*) doth very euidently teach, that there is no difference between a Bishop and an Elder or Minister, but the name of an Office which God gaue to them all in common, to transferre it onely to one among many of them, spoyling or robbing the rest thereof; is both iniurious and absurd. To conclude (saith M. *Caluin*) so to pervert the tongue, or language of the Holy Ghost, that the same words or names should signifie an other thing vnto vs then he would haue it: It is a poynt of too prophane, or heathenish boldnesse. Herevnto I will adde the words of M. *Musculus* in his Common Places, being translated into English, and dedicated vnto *Parker* Archbishop of Canterburie, in the dayes of Queene *Elizabeth*, his words are these: When that temptation of greatnes & superioritie got once into the mindes of the Priests, Pastors and Doctors: then men began to choose some one of the Elders which should be set aboue the rest, & advanced vnto higher degree, and be called a Bishop: and thus he should onely and singularly be called, as all the rest were commonly called before. Whether this device doth any good to Christs Church, that Bishops are become (rather of custome (as *Ierome* saith) then vpon any truth of the Lords appoyntment) greater then the Priests; it is better declared in these latter times, then when this custome

Calu. in Ep. ad Tit. cap. 1.7.

Mus. com. plo. fol. 166.

was firſt taken vp, which we may thanke for all the pride, wealth, and tyranny of the Princely, and riding Biſhops, yea for the corruption of all Churches: which if *Ierome* ſaw, no doubt he would acknowledge it to be, not the deuice of the holy Ghoſt to take away Schiſmes, as it was pretended to bee, but of Sathan himſelfe, to decay and deſtroy the old Miniſtry in feeding the Lords flocke. Whence it is come, that the Church hath not true Paſtors, Doctors, and Elders, or Biſhops, but vnder the colour of theſe names we haue Idle bellies and magnifical Princes.

Bez. in Phil. cap. 1. 1. Whereunto I adde alſo the words of M. *Beza* vpon the firſt chapter to the *Philippians*. *Epiſcopos igitur intelligit, quicunque verbo & gubernationi præerant, puta paſtores, Doctores & Presbyteros &c. Hæc igitur olim erat Epiſcoporum appellatio, donec qui politia cauſa reliquis fratribus in cætû præerat, &c. Peculiariter dici Epiſcopos cæpit. Hinc cæpit Diabolus prima tyrannidis fundamenta iacere in Dei Eccleſia, &c. Et quanti ſit momenti a Dei verbo vel latum vnguem deflectere.* The Apoſtle (ſaith M. *Beza*) meaneth by Biſhops all thoſe whichwere appointed to rule in the word and gouernment of the Church, namely the Paſtors, Teachers, and Elders. This was of old time the denomination of Biſhops, vntill he which for policies ſake was preferred in the aſſembly before the reſt of the brethren, began onely, or peculiarly to be called Biſhop: hereof the Diuell began to lay the firſt foundation of tyranie in the Church of God. Behold (ſaith M. *Beza*) of how great weight or moment it is to decline from the word of God, yea though but a haires breadth. Here is alſo to be noted how *Ierome* many

many yeares after oftentimes putteth the Biſhops in remembrance of thier originall eſtate and titles, euen when long cuſtome had eſtabliſhed the ſame; as in his Epiſtle *ad Euagrium*, and in his Commentarie vpon the Epiſtle to *Titus*, and diuers other places you may read. *Let Biſhops know* (ſaith he) *that rather by cuſtome then any truth of the Lords appointment, they are become greater then the Elders, or Miniſters: and the Church ought to be ruled in common.* And this doth *Auguſtine* alſo acknowledge in his Epiſtle to *Ierome*, who himſelfe was a Biſhop, and a man in that degree of the higheſt note in the world: ſaying to *Ierome* (who was then but a poore Miniſter, nor never would be other.) *Quanquam ſecundum vocabulum, quod vſus obtinuit, Epiſcopus maior eſt Presbytero, Hieronimus tamen in multis maior eſt Auguſtino.* Although (ſaith *Auguſtine*) according to the terme which vſe hath brought in, a Biſhop is greater then an Elder, yet *Ierome* in very many things is greater then *Auguſtine*.

Ierom. ad Euang. and in Tit.

Aug. Epiſt. Ad. 4. 9.

And this former ſaying of *Ierome* is commonly aledged & allowed by al the excellent Writers in the defence of the Goſpell to the ſame effect; as you may read in the Harmony of Confeſſions, *Cont. Helue. 2. ſect. 11. Tit. Of the Miniſters of the Church*: Where their words bee theſe: *So the Biſhops muſt know that they are aboue Prieſts rather by cuſtome then by the preſcript rule of Gods truth, and they ſhould haue the gouernment of Gods Church in common with them.* Thus farre Ierome. *Now therefore no man can forbid by any right, but that wee ſhould returne to the old appointment of God, and rather receiue that, then the cuſtomes deuiſed by*

And this concluſion in the *Harmonie of Confeſſions*, every man may ſee is plainly grounded vpon the confeſſion of the holy Apoſtles, *Peter* and *Iohn*, ſaying, *Whether it be right in the ſight of God to obey you rather then God, iudge yee.* A man would think it impoſſible that any Chriſtian ſhould deny, that we ought rather to receiue the appointment of God, then the cuſtome deuiſed by men. Which cuſtom (as M. *Muſculus* ſaith) we may thanke for the pride, wealth, and tyranny of our Princely and riding Biſhops, and for all other corruptions of the Churches, as ſhall more plainly appeare hereafter.

Act. 4. 9.

Here the Prophet *Iſaiah* ſaith of them that fought againſt Sion: *Stay your ſelues & wonder: they are blinde, and make you blinde, they are drunken, but not with wine, they ſtagger, but not by ſtrong drink. For the Lord hath couered you with a ſpirit of ſlumber, and hath ſhut vp your eies, the Prophets and your chiefe Seers hath he couered.*

Iſai 29. 9. 10.

And before I proceed any further, I will ſay with *Iſaiah* the Prophet, *Stay your ſelues and wonder* at an admirable worke of God. For as ſoone as the firſt foundation of tyrannie (as M. *Beza* calleth it) was laid in the Church of God, and that the name of *Biſhop*, which God had giuen to all the Miniſters of his word in common, was transferred to one alone among many, the reſt being robbed and ſpoyled thereof: even quickely after was written vpon the forehead of this Biſhop, *a myſtery*, a ſtrange and vnknowne name, even the very name of *Antichriſt*, that is to ſay, *Papa*, a Pope. For ſtraightway in generall, all the Biſhops were called by the name of *Papa*, or Pope, taken (as ſome learned men ſuppoſe

poſe) of the Greeke *Syracuſane* word, *Pappas*, ſignifying a Father.

The Papiſts themſelues ſeeking for the Etymologie of this word, are ſo aſtoniſhed therein, that ſome of them ſay it was taken from *Pape*, the interiection of wonder. Howſoeuer, a word it is, fecht out of the bottomles pit of hell, that it might be a mark to make difference betweene a Miniſter and a Biſhop, and betweene a Paſtor and a Pope. as the word *Miſſa* was deuiſed by the Diuell to diſguiſe the Cõmunion withall, & to ſuperſubſtantiat the bleſſed bread of the Lords Supper into the curſed Idoll of the Popes maſſe. And frõ hence aroſe at laſt that one *Pope* of *Rome* ouer al, of whom they ſay in their gloſe *Papa ſtupor mundi*, the Pope is the admiration of the world: neither God nor man, but a thing betweene both. Som haue thought it might be taken of *Pappa*, which they ſay the latine children vſed to call their Fathers by; as our children call *Dadd*: otherſome haue imagined it ſhould bee taken from theſe two words *Pater Patriæ*, which the Romaines vſed to write by way of abreviation thus: *Pa.* (with a pricke) and *Pa.* (with another pricke:) So that the prickes in the middeſt being left out, there remained *Papa*. Such far fecht follies, and ridiculous dotages the Papiſticall crue are faine to ſeeke for, to find their holy Father *Papa*, the Pope. But this is certaine and euident, that as ſoone as it was agreed vpon that one onely, among many Miniſters of the word of God ſhould be called a Biſhop: and the reſt ſhould be robbed of that name, which the holy ſcripture hath giuen them, this ſingular and peculiar Biſhop, ſet vp as it were with a higher de-

gree and name then the reſt was ſtraightway called in a ſpeciall ſort, *Papa*. As *Cyprian* one of the moſt auncient Fathers was vſually termed. The Elders and Deacons of Rome writing to him, doe ſet downe the ſuperſcription of their Epiſtle in theſe words: *Cipriano Papæ, presbyterij & Diaconi Romæ conſiſtentes, ſalutem.* To Pope *Cyprian* the Elders and Deacons of Rome wiſh health. And in the later end & concluſion of the Epiſtle they ſay vnto him, *Optamus te beatiſſime ac glorioſiſſime Papa, in Domino ſemper bene valere, & noſtri memineriſſe.* Wee wiſh thee (moſt bleſſed and moſt glorious Pope) euer good health in the Lord, & that thou alwaies be mindfull of vs. Likewiſe *Ierome* writing to *Auguſtine*, ſaith, *Domino vere ſancto & beatiſſimo Papæ Auguſtino Hieronimus, in Domino ſalutem.* To the right holy and moſt bleſſed Pope *Auguſtine*, *Ierome* wiſheth health in the Lord. The very ſame words alſo are vſed vnto *Auguſtine* in his epiſtle 21. And ſo likewiſe in the reſt. Neither doe I ſpeake theſe things to condemne thoſe excellent auncient Fathers, (who otherwiſe many yeares were ſingular inſtruments and profited greatly the Church of God) but to ſhew how great abuſes crept in, during the moſt pure times, (like as hath been before ſaid) euen in the time of the Apoſtles themſelues, and after more and more vnto the full ſetting vp of Antichriſt the Pope, that great *Papa*, (the Biſhop of Rome) who alone gat this name *Papa* Pope, at the laſt to be peculiar & proper to himſelf. Thus growing vp by little & little, from the firſt beginning of the petie *Papa*, vntill he and all his cleargie with him, came vp vnto their full perfection, papiſticall dignitie. Which time when it drew neere,

Cyp. ep. 2. 7

Aug. ep. 18.

errours and moſt enormous and ſhameſull abuſes crept not in by little and little, but were throwne in by ſhouelles full, and cart loads. And further I noted it, to ſet forth the wonderfull prouidence of God (without which nothing is done in heauen, earth, or hell.) To ſet ſuch manifeſt charecters and markes vpon the firſt beginnings of miſcheife, which although it could hardlie be diſcerned in the beginning thereof, yet in the euent and ful high eſtate whereunto they grew, a very child might vnderſtand perceaue and ſee it. So that at the length when the new light of the goſpell ſhould ſhine, euen the old and firſt originall errors might thereby the better be corrected. For in Prophecies and myſteries it muſt alwayes be obſerued, which that moſt auncient Father *Ireneus* ſaith in his 4. booke & 43. chapter *Omnis enim prophetia priuſquam habet efficaciam, &c.* All prophecies (ſaith he) before they haue the effect, be as it were riddles and ambiguities vnto men: but when the time is come, and that is come to paſſe which is propheſied, then the propheſies haue a cleare and vndoubted expoſition. So wee ſee in this myſterie of *Papa* or Pope when it firſt began, it was ſuch an *AEnigma*, as was almoſt vnpoſſible to vnderſtand whereunto the old Serpent meant to bring it. But now the euent thereof being come, and the Angell betweene heauen and earth preaching the euerlaſting Goſpell and ſetting vp the new light thereof in many Nations and Churches: euery man that wincketh not may ſee it.

Now therefore to proceede, (*as* Auguſtine *ſaith in his* 18. *booke and Second chapter*, of the Citie of God: *That it may the better ap-*

peare how Babilon the first Rome keepeth her course with the Citie of God, whom shee maketh a pilgrime or stranger in this world.

When the name of *Pope* had thus possessed the Bishops, whereof many were both godly and learned, yet they neuer dreamt of the mischeife that followed, nor of the great *Papa* the Pope that man of sin euen the sonne of perdition, that exalteth himselfe against all that is called God, and sitteth in the temple of God sheewing himselfe that he is God. The mystery of which iniquity began to work euen in the Apostle *Pauls* time.

Howbeit the godly Fathers (as I said) little suspecting any such matter, laboured tooth and nayle to keep under the Pompe, Pride, and Ambition of the Bishops and Pastors of the Church, which they saw now began to grow both in riches and regiment, and which after their time grew in few yeares beyond all measure.

CHAP. IIII.

Of the competent honour and maintenance of Ministers.

A sufficient maintenance is due to the Ministery, And what it may bee.

BVt because I shall haue occasion to use the examples and doctrine of the ancient learned and godly Fathers, against the pompe, pride, and Lordly estate of Bishops, least I should seeme to be iniurious and preiudiciall to the sufficiency of honour, liuing and maintenance, which both by the word of God, and by the iudgement of the ancient Fathers, doth of right belong vnto all Pastors, Bishops, or Ministers of the Word, and which the authority of all Christian Magistrates and Princes ought to prouide for

for them, I will aduenture to ſet down a proportion of ſuch eſtate and liuing as I am fully perſwaded doth of right and by the Law of God appertaine vnto them, and ought by Princes and Magiſtrates to bee appointed and prouided for them. Wherein I cannot but obſerue the moſt excellent and honourable aduice and charge which the Kings Maieſty in his owne Book giueth vnto his Sonne our Noble Prince. As, firſt in his Preface (hee ſaith) *I exhort my Sonne to bee beneficiall vnto the Miniſtery, praiſing God that there is preſently a ſufficient number of good men of them in this Kingdom (of Scotland) and yet are they all knowne to bee againſt the forme of the Engliſh Church.* Basilicon-doron. And in his ſecond booke his Maieſtie chargeth him, *That hee ſhould ſee all the Churches within his Dominions, planted with good Paſtors, the Schooles (the Seminarie of the Church) maintained, the doctrine and Diſcipline preſerued in purity according to Gods word, and ſufficient prouiſion for their ſuſtentation.* It pertaineth therefore to the duety of Princes to ſee that there bee a ſufficient prouiſion, for the ſuſtentation and maintenance of their Paſtors, and ſurely Gods law doth expreſly require it, and as the Law of God doth euidently forbid them a Lordly eſtate, ſo doth it vtterly condemne the beggarly and miſerable eſtate of the Paſtors and Preachers of his Word. Wherefore the Law ſaith, *Beware that thou forſake not the Leuite all the time that thou ſhalt bee vpon the earth,* Vpon which place Calvin ſaith, *Moſes* addeth, *That the people ſhould beware in any wiſe that they defrauded them not of their right:* And not without cauſe, Deut. 12.

Calvin. cauſe, *For as I haue told you before* (ſaith M. Calvin) *God had appointed them of purpoſe to ſerue him, & the greater part of them alſo to teach his people, that his Law might bee knowne. Seeing it was ſo, it was good reaſon that they ſhould haue wherewith to finde and maintaine them: for in euery deed a part of the inheritance belonged to them, becauſe they were deſcended of the linage of* Abraham: *But God put them from it, to the end they ſhould not bee troubled neither with tilling of the ground nor with any other buſineſſes, but onely giue themſelues wholly to the doing of their office. And it is not without cauſe that* Moſes *plainely exhorteth the people to do their duty in this behalfe, for we ſee the vnthankefulnes of the world. The Idolaters can finde in their hearts to maintaine their Prieſts and they ſpare for no coſt: but as for them that ſerue God purely, there is commonly no account made of them as hath beene ſeene in all times.* And further hee ſaith: *And if it were in the worlds choice, it had alwaies rather to maintaine a whole Couent of* Monkes *and* Canons *to howle out with full gorge, then to finde one Preacher that would ſpeake as hee ought to do.*

And ſurely it is plainely ſeene at this day in Popery, and in ſuch places where ſuch reliques of Popery are left, that they had rather maintaine their Lord Biſhops although they bee unpreaching Prelates, with many thouſand pounds of yearely revenues, then good Paſtors and diligent Preachers with a hundred or twaine.

Prou.30.6. But to this purpoſe the words of *Agur* in the 30 of *Prouerbes*, are worthy to bee noted: Where hee ſaith, *Euery word of God*

is

is pure, hee is a shield to those that trust in him. Put nothing vnto his word, least hee reproue thee and thou bee found a lyer. Two things haue I required of thee, denie me them not before I die. Remoue far from mee vanity and lies: Giue mee not pouertie nor riches: Feede mee With food conuenient for mee, least I bee full and denie thee, and say Who is the Lord? Or least I bee poore and steale, and take the name of God in vaine. And marke that hee saith, *Denie mee not them before I die*, that is, grant mee these two things, not for a day or a time, or for a yeare or two, but that I may enioy them and obserue them all the daies of my life. Which thing *Lauater* in his Commentarie upon those words rightly vnderstandeth, saying, *Nec tantum postulauit ad diem, &c.* Neither doth the Prophet to this purpose make this request, for a day, or for a moneth, or for a yeare or two, but for all the time of his life. For this it signifieth which hee saith, *Denie mee not untill I die*, that is to say, as long as euer I shall liue. In which words it is manifest that *Agur* in his Prophecie speaking as hee was mooued by the holy Ghost, setteth downe himselfe as a patterne for all the Prophets, Pastors, and Teachers of the word of God, what manner of state and liuing they ought to desire, and of right ought to to bee giuen vnto them: namely, a meane estate between pouerty and riches, neither to set them vp like Lords, nor to tread them downe like beggars, neither to pamper them with the aboundance of many thousands, nor to abase them with lesse then one hundred.

Lauater in Proverbs.

And this the Apostle *Paul* doth plainely con-

confirme in his Epiſtle to the *Corinthians* where hee ſaith, *Doe yee not know that they* 1 Cor. 9. 13 *which miniſter about the holy things, eate of* 14. *the things of the Temple? And they which waite at the Altar are partakers with the Altar*: So alſo hath the Lord ordained that they which preach the Goſpell ſhould liue of the Goſpell. Vpon which place ſaith *M. Muſculus* (and with him to the ſame effect all the beſt Commentaries, both of Proteſtants late Writers, and alſo of the ancient Fathers) *Vivant, inquit, Victus ne-* Muſc. in 1 Cor. *ceſſitas vivendi verbo expreſſa eſt, vt intelligas tantum victus deberi ex Evangelio Chriſto miniſtro, quantum ad neceſſariam vitæ ſuſtentationem ſufficere poteſt, non quantum delitiæ & luxus exigunt:* Should liue, ſaith hee, the neceſſity of foode and ſuſtentation is expreſſed by the word, *Liue*, that thou ſhouldeſt underſtand that ſuch a living is due for the Preaching of the Goſpell vnto the Miniſter of Chriſt, as may ſuffice to the neceſſary ſuſtentation of life, And not ſuch a living as dilicacy requires. And old *Barnard* vpon the ſame place: which, though ac- Barnard. cording to the prouerbe, hee ſaw not all, yet ſaw hee ſo much that hee ſaith, *Vivat de altari iuxta Apoſtolum; alimenta & quibus tegatur habens, his contentus ſit: vivat; non ſuperbiat, non luxurietur, denique non ditetur, nec ex clericatu ditior fiat:* Hee ought to liue of the Altar as the Apoſtle ſaith, that is, having food and rayment let him therewith be content: Hee ſhould liue of the Goſpell, ſaith *Barnard*, and not to be puft vp, and not liue delicately, nor bee made rich of the Goſpel: to conclude, by his Eccleſiaſticall office hee ſhould bemade never the richer.

And

And here I thinke good likewiſe to ſet downe touching the ſame matter, the words of our bleſſed Martir and reuerent Father *Doctor Barnes*, anſwering them that ſaid they ſould not the word of God, but receaued the reward of their labours. *Tell me* (ſaith D. Barnes) *ye that be without ſhame if you doe ſell but your labours. Is it not a ſoare & vnlawfull price to ſell it ſo deare? what* Biſhop *can deſerue by his labour a thouſand poundes by the yeare? and yet ſome of them haue a great deale more and labour nothing at all. How deare would theſe men ſell their labours if they ſhould be* Tankerbeares: *they would make water dearer then wine. Tea, tell me what labour there is within the Realme that is halfe ſo deare ſould as their idlnes is? But, O you bellie gods, did not Chriſts Apoſtles take paines and labour about the miniſtration of the Word? And in fulfilling of their office more in one day, then you doe in all your liues, and yet Was it not lawfull for them to receiue more then a liuing. For our M. Chriſt ſaid, the worke man is worthy of his meat: ſo that our M^r would, that they ſhould receaue no more, but that was neceſſary. Alſo* Paule *ſaith, Our Lord did ordaine that they which preach the goſpell ſhould liue on the goſpell. Now which of you all doth preach the goſpell? Not one: and yet will you enioy thoſe innumerable poſſeßions.* Ierome *ſaith on this ſame text, You muſt liue of the Goſpell, but not be rich. Alſo* Chriſoſtom *ſaith, I ſay bouldly that the Biſhops and Prelats of the Churh, may haue nothing but meate and drinke and clothing, leaſt they ſhould ſet their affections vpon thoſe thinges. Heere haue you plainely* (ſaith Doctor Barnes:) *that*

Barnes. pag. 265.

Chriſoſt. in 2. Tit. 5.

that if you did labour faithfully and truely in the goſpell you could haue but a liuing theron, and no Lordly poſſeßions. And thus far D. *Barnes*, one of our owne Engliſh Eccleſiaſticall reuerend Fathers, and bleſſed Martir of God.

Now the Apoſtle in the ſame chapter proueth, that the Preachers of the Goſpell ought to haue not onely a bare liuing, but also maintenance, when he ſaith, *My defence to them that examine mee is this. Haue wee not power to eate and drinke. Or haue wee not power to leade about a wife being a ſiſter as well as the reſt of the Apoſtles, and as the brethren of the* Lord and Cephas? *Or I onely and* Barnabas, *haue not wee power not to worke.* By theſe words it is moſt manifeſtly and cleerly proued, that the Preachers of the Goſpell with their wiues & houſhoulds ſhould haue ſuch a ſufficiency of liuing, as might maintain them in good ſort without any labor of their own hands. So that al preachers of the word of God haue authoritie & power not to work, but ſo to be maintained, that they may wholy and altogether attend vpon their Eccleſiaſticall functions.

1 Cor. 9. 3, 4, 5, 6.

Further alſo, that the Preachers of Gods word ought to bee ſo maintained as they ſhould not neede to worke and labour with their hands, is moſt euidently proued in the ſixt of the *Acts*, where al the 12 Apoſtles with one conſent ſay, *It is not meete that we ſhould leaue the word of God to ſerue the tables.* For if it were meete, that the preachers of the word of God ſhould be imployed in any worke or buſines in the world; What imployment would be fitter, then that holy labour of attendance vpon the poore? And

Acts 6. 2.

marke

marke theſe words of the holy Ghoſt pronounced with a full conſent of all the Apoſtles; *That wee ſhould leaue the word of God*, (ſay they whereby they plainely declare that they muſt needes haue left the preaching of the word of God, if they ſhould haue atended vpon anyother buſines whatſoeuer. Now if the Apoſtles could not do it, what Biſhops or Paſtors are able to perform it? Can Satan ſo blinde their eyes, that they ſhould think themſelues wiſer; and endued with greater graces & guifts of God then all the Apoſtles of Chriſt, ſo that they can performe more dueties, offices, and functions then the Apoſtles were able to do? And marke the concluſion of their words in the ſame place. *And wee* (ſay the Apoſtles) *will giue our ſelues continually to prayer, and to the miniſtration of the Word.* Where note well this word *continually*, And *Luk.* the Evangeliſt ſaith, *this thing pleaſed the Whole multitude*, wherby we may ſee, that the whole multitude vnderſtood that he which preacheth the Goſpel, ought not to be entangled with any other buſines. And hereunto I will further adde the words of *Chryſoſtom* ſpeaking in the defence of a ſufficient maintenance for the Paſtor and preacher of the word of God vpon the Epiſtle to *Titus cap. 2. Vide quæſo, quanta rerum abſurditas, num ille debet carere miniſtro? Vt ſibi neceſſe ſit incendere iguem; et aquas afferre, et ligna perfringere atque in foro ſæpe neceſſario ingredi; poteſt eſſe maior peruerſitas; majorque confuſio? At ſanctis quidem illi viri Apoſtoli eum qui doctrinæ inſiſteret neque ad viduarum miniſterium applicari voluerunt, verum id opus indignum arbitrati ſunt; &c.* See (ſaith *Chryſoſtom*) I

uerſe 4.

uerſe 5.

Chriſoſt. in Tit. 2.

pray

pray you how great abſurditie there is of theſe things, ſhould the Paſtor be without a ſeruant to tend vpon him, ſo that hee muſt make his fire himſelfe, and fetch water, breake his ſticks for his fire, and go often to the market for things neceſſary, can there be a greater peruerſitie, or a greater diſorder? Thoſe holy men the Apoſtles thought it an vnmeete thing that hee which ſhould attend vpon the word, ſhould be imployed ſo much as to the ſeruice of the poore widdowes.

Yee ſee how this ancient Father *Chryſoſtom* applieth the ſame place of the *Acts* to this purpoſe, and vehemently defendeth that he which attendeth vpon the word, that is, he which preacheth the Goſpell; that he ſhould be able to keepe a man to attend vpon him. And herevnto agreeth the example of the Prophets, who being extraordinarily called, had farre leſſe need of any ordinary aſſiſtance of ſeruice. God himſelfe immediatly commanding other to ſuſtaine them, and the very fowles of the aire to feed them. Who hauing power to command fire to fall from heauen, vpon their wicked aduerſaries, and power to raiſe the dead to life again for their beloued friends, God ſo prouiding for them, that one handfull of meale, and a little oyle in a cruſe ſhould grow & increaſe to ſuch abundance, that it ſuſtained them and other a long time. And not only in matter of bodily ſuſtenance, but alſo to the paiment of their debts to their poore friends, ſo to multiply the creatures of God for them, that they had aboundance both to pay their creditors, and to ſuſtaine themſelues.

Theſe Prophets therefore a man would thinke, ſhould haue little need of ordinary attendance

attendance of a ſeruant to wait vpon them: yet God would haue it that each of them, ſhould haue ſuch ordinary maintenance, that ſhould bee able to keepe one man to attend vpon them, that they might be freer from the buſineſſe and affaires of this life, and to attend wholy and continually to prayer and adminiſtration of the word. As *Elijah* had by the appointment of God, *Eliſha* to wait vpon him, and to powre water vpon his hands, as it is written in the ſecond of *Kings*, the third chapter and 11 verſe. By the which words of *powring water vpon his hands*, the Holy Ghoſt ſignifieth the free attendance of ſuch a one as we call a ſeruing man, which waiteth vpon his Maſter, and ſerueth him even in the leaſt matters. And likewiſe *Eliſha* had his ſeruant *Gehazi* attending vpon him as he went by the way, and waited vpon him in his chamber, which the *Shunamite* had prepared for him: ſo had *Ieremie*, *Baruch*, and no doubt all the reſt of the Prophets, though their names and ſeruice bee not expreſſly ſet down in the text. But here I cannot but reſt a little vpon that memorable hiſtory of the *Shunamite*, a woman, as the text ſaith, of great eſtimation, an honourable perſon, which had no need to make ſuite, or craue any thing, either of King or Captaine. In what reuerent ſort ſhe entertained the Prophet, and with care ſhee prouided all things neceſſarie for him, and withall how *Eliſha* was able to doe for her, both with the King and generall Captaine. *I know* (ſaith ſhe to her huſband) *that this is an holy man of God. Let us make him a little camber, I pray thee, with Walles, and let vs ſet him there a bed and a Table, and a ſtoole and a candleſticke, that he*

2 King. 3. 11.

2 King. 4. 9. 10.

may turne in thither when he commeth to vs. She ſaith not, Let vs make ready the great Chamber, and let vs conſider that hee commeth with forty, or fifty, or threeſcore men, whereof many bee Gentlemen of good account, ſo that all the chambers we haue muſt be well furniſhed and trimmed vp. But ſhe prepared for him a Student-like lodging, in which hee might bee lodged when hee came. Here you ſee the meane eſtate wherein the Prophet kept himſelfe; and which all godly perſons thought it meeteſt for him to continue in. Notwithſtanding that hee was in ſo great favour, both with many Noble perſonages, and with the King himſelfe. And ſpecially with the King who ſo loved and honored him, that being ſicke, the King in his owne perſon came vnto him, wept vpon his face, and cried out, ſaying; *O my Father, my Father, the Charet of Iſrael and the horſemen of the ſame.* And yet hee allowed him not foure or fiue thouſand pounds by the yeare: nor made him a Lords grace, nor an Arch-Prophet; but let him liue in ſuch a meane eſtate as hath been before declared, and as the Prophet thought meeteſt for himſelfe to continue in. And not vnfitly hereunto may bee ioyned the hiſtorie of *Conſtantine the great*, and his ſingular loue and favour towards the Miniſters and Preachers of the word of God in his time; that wee may ſee together what was the eſtate both of the Prophets in the old Teſtament, and of the Preachers of the word of God in the New. And how Kings and Princes maintained them, which moſt dearely loued them. In the life of *Conſtantine* thus it is writtten: *Dei vero adminiſtros ad ſe accerſitos ſemper honore præcipuo*

Vit. Conſt. apud Euſeb.

dignos censebat & omni officio prosequebatur, nihil circa devotos addictosque numini benignitatis aut humanitatis omittebat. Homines quidem de vultu ornatuque tenues; alia tamen apud eum nota convictores erant, haud assectæ. The Ministers of God being caled vnto him, he ever thought them most worthy of speciall honour, and did reuerence them withall dutifulnesse, and he omitted nothing towards them who were devout, and dedicated to God, which pertained to loving kindnesse or curtesie, yet they were men indeed in countenance and garnishment but poore: but in another note they were familiar companions with him, and not waiting seruants. I need not to amplifie this matter: yee see (as I haue said) the estate of the Ministers of Gods word both in the old Testament, and in the New, vnder those Kings and Princes which so highly favoured, honoured, and so deerely loued them, and yet neuer made them Lords nor Archlords, nor maintained them in any pompous or Lordly estate. And heere I will adde the example of *Athanasius*, who must needs haue been extolled and lifted vp vnto a Lordly dignitie by that great & mightie Emperour *Constantine*, if hee had not thought it vtterly vnlawfull so to exalt any Bishop in the world. Being the onely man aboue all the rest among all the three hundred Bishops in the Councell of *Nice*, which confuted, and confounded the horrible heresie of *Arius*, which then was ready to ouer-run the Church of God; in so much that hee was called *Oculus mundi*, the eye of the world. And whose Confession is set vp and receiued euen to this day in all Christian Churches, & called *Athanasius Creed*: yet when he was ac-

cuſed to haue turned the corne (which the Emperour ſent vnto the Cittie) to other vſes then the Emperour had appointed, the Synod of *Alexandria* in their Apologie for *Athanaſius*, maketh this anſwere, *Quid Athanaſio remotius a crimine? qui ſi vel in ipſa Alexandria fuiſſet quid tamen ipſi cum negotijs præfecti.* What could be further off from fault then *Athanaſius*? which if he had been at that time even in the Citie of Alexandria, yet what had he to do with the affaires of the Magiſtrate? And further they ſay, *Nec fieri poſſe vt homo privatus & pauper tantum virium haberet.* Neither could it bee poſſible, that ſuch a private and poore man ſhould be able to do it.

Synod. Alexan. Apol.

Here you ſee the eſtate that *Athanaſius* the moſt famous Biſhop in the world at that time was in, and how the Biſhops themſelues, and the moſt godly Princes, and Emperours thought fit for them to liue in. All theſe things being conſidered, I conclude that the Paſtor or Preacher of the word of God, ought to bee ſo maintained that being freed from all other buſineſſe, hee might haue one man at all times to waite upon him. Whereunto a convenient porportion of liuing, as the ſtate and rate of things ſtand at this day in England cannot bee leſſe then one hundred pounds by the yeare, conſidering that hee may not attend upon any other occupying affaires or buſineſſe, but onely and continually upon prayer and adminiſtration of the Word: Wherefore I ſay, at the leaſt one hundred by the yeare, for ſo the ſound iudgement of reaſon requireth. Howbeit if ſome one bee aboue other charged with many children, or otherwiſe, or in ſpeciall ſort with excellencie of gifts bee found

A reaſonable proportion for a Paſtors maintenance.

found worthy to bee preferred before other, the living unto ſuch may and ought to be encreaſed, yet ſo, that none exceed the revenues of two hundred, or thereabout. Which thing agreeth well with the words of his Maieſty, in his ſecond booke of his *Baſilicon Doron*, where hee ſaith, *As ſome will deſerue to bee preferred before other, ſo chaine them vvith ſuch bonds as may preſerue that eſtate from creeping to corruption.* And ſurely a foule and ſhamefull corruption it is, that any Eccleſiaſticall perſon, ſhould bee maintained upon and by any Eccleſiaſticall living, exceeding the reaſonable eſtate and proportion beforenamed: For ſo hee is both corrupted himſelfe, and alſo robbeth other of that which by right belongeth unto them; while the one is lifted up to a Lordſhip, and the other kept under in a beggarly eſtate. Pag. 144

CHAP. V.

Of the growth of the particular corruptions.

Now to go forward with the proceeding and growing vp of Antichriſt and his Babiloniſh whore. When the Biſhops had taken a degree aboue the reſt of the Paſtors, and had the name of *Papa*, as it were written on their foreheads, and vſually giuen them in their titles, and their regiment creaping vp to whole Citties and Dioceſſes So that ſome of them began to maintaine themſelues as Lords, and to claime a Lordly eſtate. The godly learned Fathers not ſeeing the miſcheifes that were alreadie by a generall and common conſent crept in: whereby it was impoſible to keepe out the foule corruptions follo-

lowing, not onely tollerated the foule abuſes brought in, but alſo they themſelues in their ſimplicitie, with a zeale of God, though not according to knowledge, brought in many bald Ceremonies and corruptions, which for breuityes ſake I will paſſe ouer, and onely ſet downe the words of our Engliſh Father *George Alley* Biſhop of *Exeter* of the corruptions in the Sacrament of Baptiſme brought in by the auncient Fathers. Whereby wee may ſee the weaknes euen of the firſt times & former ages. *Tertullian writeth* (ſaith hee) *that when we come to the water wee ſtay ſomewhat before in the Church vnder the hand of the Prieſt, and doe proteſt that wee will renounce the Diuell, his pompe, and all his Angels. After that wee bee thriſe dipped in the water, anſwering no more then the Lord hath determined in his goſpell. And then being taken out wee taſt of milke and hony. And from that day wee abſtaine from being waſhed by the ſpace of a whole weeke. Here you may ſee* (ſaith our Bi. of Exeter) *by the words of Tertullian what rites were added vnto Baptiſme, as abrenuncions, three immerſions, taſting of milke and hony, abſtinence from waſhing. In his firſt booke againſt* Martion, *hee maketh mention alſo of oyle*: Ierome *teſtifieth that wine was added to the milke, he writeth in his commentaries after this manner.* The Lord did prouoke vs not onely to buy wine, but alſo milke, which ſignifieth the innocencie of infants, which manner and type is euen at this day obſerued in the weſt Churches, that wine and milke bee giuen to them that be borne againe in Chriſt. Auguſtine *in certaine places of his works doth ſhew, that diuers prayers and manners, were vſed about Baptiſme,*

Alley.

De Coron. militis.

lib. 15. in Pſa.

Baptiſme, hee maketh mention of Exorciſmes, *and* Exufflations *againſt the contrary power: he ſpeaketh of* Godfathers *which promiſe faith for the infants, hee maketh mention alſo of* oyle *wherewith the chriſtened were anoynted. After* Auguſtine, Rabanus Maurus *Biſhop of* Mentz *maketh rehearſall of many moe Ceremonies in Baptiſme, as to ſigne him that was Baptiſed with the Croſſe in the forehead and in the breaſt, to bleſſe ſalt and to put it into his mouth, of a white cloth which we call the* Chriſome. *All thoſe things, and many ſuch other were added from time to time by men. But if antiquitie may ſeeme to defend the manner of theſe rites, who dare deny the authority of the Apoſtles far to excell their authorities, for the Apoſtles were long before them, Therefore it ſhall be beſt to cleaue to, and follow the ſteppes of the Apoſtles, as well in the miniſterie of Baptiſme, as in other godly miniſtrations,* Thus far our Biſhop of *Exeter.*

And as theſe foule corruptions and other ſuch like, were euen then brought into Baptiſme, ſo likewiſe in the Supper of the Lord, and many other orders of the Church. As namely, the filthy vermin of *Monks* in the time of *Auguſtine* and *Ierome* grew to be all moſt innumerable, which although at that time they had very coulerable pretenſes and great ſhew of vertue and holines, yet had they no ground in the word of God; and ſo by the euent wee now manifeſtly ſee, that they were nothing elſe, but the very *Locuſts* which euen then began to come out in the ſmoke of the bottomleſſe pit, ſpoken in the ninth Chapter of the *Reuelation.*

CHAP. VI.

The Fathers opposed the pride of Prelates, as 1. Basilius Magnus, 2. Ierom, 3. Augustine, 4. Ambrose, 5. Chrysomstom, *and lastly*, Barnard.

YEt these ancient Fathers tolerating and bringing in these and many other follies and humane inventions, laboured with might and maine to keepe downe the pompe, pride, and stately regiment which they now saw grow so fast and without measure, in the Bishops, Pastors, and the rest of the Clergie; as things in the Church which they saw to be most intollerable, and most cleerely against the word of God, and therefore they fought against them, both by their examples of life, by their doctrine, and by generall constitutions and decrees made in their Assemblies and Councels. As *Basilius Magnus* which saith, *Quod non oportet eum cui concreditum est predicare Evangelium, plus possidere quam ea quæ ad necessarium ipsius vsum sufficiant.* That it is not lawfull for him, to whom the Preaching of the word of God is committed, to possesse more then that which may suffice for the necessary vse of this life. And to shew the practise of his owne life thereunto according, vpon occasion being threatned with the confiscation of his goods, hee answereth. *Siquidem horum nihil me cruciari poterit; equidem opes non habeo. præterquam vestem lateram & paucos libros, sieque terram incolo quasi semper ex ea migraturus:* Certainely (saith *Basil*) none of these things can greatly vexe me, for surely I haue no riches, more then a ragged gowne, and a few

Basil. moral. 70. c. 28.

Zoz. lib. 6. cap. 16.

few bookes, and so I dwell vpon earth as looking euer to depart out of it. And *Gregorie* Bishop of *Nice*, in his funerall oration in which hee did celebrate the prayse and memory of this his brother *Basil* the great, saith: *Placuerat ab initio nihil quicquam possidere & pauperem esse, tanquam petra immota atq; inconcussa, stabile firmum id iudicium fuit, concupiscebat per puritatem appropinquare Deo:* It pleased him (saith *Gregorie Nicen*) to possesse nothing at all, and to bee a poore man; and this his iudgement was stable and firme as a rocke that could not be remoued, and he coueted by puritie to draw neere vnto God. Impref. Basil. An. 1562 pag. 347.

Marke well what a Puritan this *Basil* the great was, who had his addition of greatnesse, not for the greatnesse of riches, but for the greatnesse of his learning, vertue, and purity of life. And marke how the Bishop of *Nice* also numbreth these things among his excellent vertues, namely that hee lived in a meane estate, which hee calleth povertie in comparison of pompous dignitie and Lordship. As hee that may dispend but one hundred pounds by the yeare, is but a beggar in respect of him that may dispend three or foure thousand. Thus much of *Basil* the great.

And *Ierom* complaineth and cryeth out against the Lordship of Bishops of his time in his Commentary vpon the booke of the Preacher saying: *Hoc autem propterea evenit quia nemo peccantibus Episcopis audet contradicere: nec statim Deus scelus ulciscitur, sed differt pœnam dum expectat penitentiam:* This mischiefe commeth to passe (saith *Ierome*) because when Bishops do naughtly no Ierom.

man

man dares ſpeake againſt them, and God doth not ſtraight way take vengeance of the abhominable wickedneſſe, but hee deferres the plague expecting their repentance.

Heere wee may ſee by theſe few wordes of *Ierome*, how the Lordly ſtate of Biſhops was even then crept up, what think yee *Ierome* would ſay, if hee ſaw their magnificent eſtate in our age? Alas, the poore proud Biſhops in *Ieromes* time, if they ſhould bee compared with theeſe, the compariſon would bee, as betweene Mountaines and Moule-hils. But ſtraight way after in the ſame place, *Ierome* ſaith further: *Nemo quippe audet accuſare maiorem, propterea quaſi ſancti & beati & in preceptis Domini ambulantes, augent peccata peccatis*; For indeed ſaith *Ierome*, no man dareth to accuſe him that is greater then himſelfe, and therefore as though they were holy and bleſſed men they goe forward, and heape ſinne upon ſinne.

And heere it is worthy to be noted how *Ierome* againe in this place girdeth at the ſuperiority that Biſhops then had got aboue other Miniſters of the Word. For (ſaith he) no man dares accuſe him that is greater then himſelfe, and therefore they goe boldly from one wickedneſſe to another, and this is indeed all the advantage that they get by their ſuperiority. But if that miſchiefe came of that ſmall ſuperiority, what a world of wickedneſſe commeth of the Lordly eſtate wherein the Biſhops now are. But *Ierome* in the ſame place goeth forth, ſaying: *Difficilis eſt accuſatio in Epiſcopum, ſi enim peccaverit non creditur, & ſi convictus fuerit non punitur.* It is a difficult accuſation againſt a Biſhop (ſaith

(ſaith *Ierom*) for if he offends, no man beleeues it: yea, and if he be conuicted, yet is he not puniſhed: An agreeable ſpeech vnto this vſeth our reuerend Engliſh father, M. *Nowel* in his great Catechiſme, where commending and ſpeaking of the Diſcipline of the Primitiue Church, hee ſaith: *But this Diſcipline ſince long time paſt by little and little decayed, as the manners of men bee corrupt, and out of right courſe, ſpecially of the rich and men of power, which will needs haue impunitie, and moſt free libertie to ſin and do wickedly.* Nowel Cate.

But to returne to *Ierome*, yee ſee whereunto the ſuperiority of Biſhops was come euen then, and what fruit this come of euill ſeed, being then but newly ſowed, hath brought forth vnto this day, a man may eaſily iudge. And this is the cauſe why *Ierome* ſo often (as hath beene before declared) putteth the Biſhops in remembrance that they are greater then other Elders or Miniſters by *cuſtom*, and not by any *truth* of the Lords appointment, and that they ought to rule in common. But the diſcipline liked them much better whereby they might haue free liberty to ſinne, and that no man might dare, or be ſo bold to reproue them, much leſſe to puniſh them: Yet *Ierome* in his Epiſtle to *Nepotian* is bold with the Lordſhip of Biſhops, ſaying: *Illud etiam dico quod Epiſcopi ſacerdotes ſe eſſe noverint non dominos.* This alſo I ſay, that Biſhops ſhould know that they be Prieſts and not Lords; And further he ſaith to *Nepotiã*, *Negociatorem clericum & ex inope diuitẽ & ex ignobili glorioſumquaſi quandam peſtem fuge:* A man of the Clergie (ſaith *Ierom*) that is an occupier & that is become of a poore man a rich man, and of a

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man of low degree, to be a man of honorable eſtate, flie from ſuch a one as it were from a certaine peſtilence. And touching his own eſtate he ſaith, being then one of the moſt famous Chriſtian Paſtors in the whole world, and in many things greater, and better learned then *Auguſtine*. *Altaris oblatione ſuſtentor, habens victum & veſtitum his contentus ero, & crucem nudam nudus ſequor.* I am ſuſtained by the offering of the Altar, & having food and raiment, and being a naked fellow my ſelfe, I follow the naked Croſſe of Chriſt. And in his Epiſtle to *Auguſtine* hee ſaith: *Ego in paruo tuguriolo cum monachis, id eſt cum compeccatoribus meis, de magnis ſtatuere non audeo.* I in my poore little cottage (ſaith he) with certaine Monks, that is to ſay ſinners, dare not determine of high matters. You ſee how farre *Ierome* was from Lordly eſtate, he liued not in a Princely Palace, but in a poore little cottage: yet for the excellencie of his fame and learning, inferior to none which then liued. For proofe whereof, and for the worthineſſe of the matter, I will ſet downe one example though I ſhall make therein a little digreſſion.

Epiſt. 11.

Algaſia, a Gentlewoman of *France*, dwelling at the leaſt as farre from *Ierome* as *England* from the Iles of *Canarie*, hearing of his excellent learning and knowledge in Diuinity, ſent purpoſely vnto him, from the borders of the Ocean ſea, and the furtheſt part of all *France*, and paſſing by *Rome*, ſhee ſent vnto him dwelling at *Bethleem*, to be reſolved in divers poynts of the Scripture; among which the eleventh queſtion was, how ſhe ſhould vnderſtand the words of the Apoſtle ſpeaking of Antichriſt, 2. *Theſſ.* 2. *Chap.* In anſwe-

answering which question *Ierom* saith: *Nec vult aperte dicere Romanum Imperium destruendum quod ipsi qui imperant æternam putant; vnde secundum Apocalipsim Iohannis in fronte purpuratæ meretricis scriptum est nomen blasphemiæ; id est Romæ æternæ.* Neither would the Apostle (saith *Ierome*) say in plaine tearmes, that the Empire of *Rome* should be destroyed, which they that reigne there thinke to be eternall, whereupon according to the *Revelation* of the Apostle *Iohn*, in the forehead of the purple coloured whore, there is written the name of blasphemie, that is *Rome eternall.* *Ad Algas. quæst. 11.*

A religious and right noble Lady.

In which discourse, diuers things of speciall note are worthy to be obserued. As first, the great zeale and carefull diligence of that Noble Gentlewoman, seeking so farre to know and vnderstand the Scriptures. O that our Ladies and Gentlewomen of *England* were so carefull to seeke after God, that their soules might liue.

Secondly, that she passed by *Rome* (being right in the way to *Bethleem*) with the proud Pope, which boasteth himselfe to haue all knowledge within the Coffer of his own breast, together with all his Colledge of Cardinals, and seeketh after *Ierom* the poore Minister of *Bethleem.*

Thirdly, of how great fame poore *Ierom* was for his knowledge and learning in Diuinity. Fourthly, that the name of *Rome Eternall* is the name of blasphemie, which is written vpon the forehead of the purple coloured whore.

Now to returne againe to the state of the Church in *Ieroms* time; and leaving him to his poore cottage with his Monks, let vs see in

Hom. against perill of Idolatry. part. 2.

in what Lordly estate *Augustine* liued, and what his iudgement is concerning the same; of whom it is written in the Homilie of our English Church, that hee was the best learned of all the ancient Fathers. And *Possidonius* testifieth of him, how excellent and diligent a Preacher hee was: *Verbum Dei usque ad ipsam suam extremam ægritudinam impretermisse, alacriter, & fortiter, sanamente, sanoque consilio in ecclesia prædicavit.* Hee preached the word of God in the Church (saith *Possidonius*) without pretermission, with sound mind, and advised iudgement, even vnto the time of his extreme sickneſſe. Where mark the word *Impretermisse*, without pretermission, and how farre the Lord Bishops are from this diligence in our dayes.

Possid. de vit. Aug. cap. 31.

Now touching this matter *Augustine* saith; *Vnde enim vivitur, &c.* It is of necessity (saith he) to take so much as the Pastor may be able to liue on, and charity requireth so to be giuen vnto him, not as though the Gospell were a thing to bee sold, and that should be the price therof wch they take that preach it: for so they should indeed sell a great thing for a small price, but they ought to take of the people the sustentation of their necessity, and of the Lord a reward of their Stewardship. But let vs heare what *Augustine*, and all the Bishops of that part of the world with him, not onely say, but also in full assemblie decree, in the third Councell of *Carthage*. And first touching their Titles, Canon. 26. *Vt primæ sedis Episcopus, &c.* We decree (say they) that the Bishop of the first seate shall not be called the chiefe Priest, or high Priest or any such manner of thing: but onely hee shall

Lib. de Past. cap. 2.

Cart. Con. 2.

shall bee called the Bishop of the first seate. And mark that they say, *nor any such manner of thing*. And also these words, *but onely*; by which two words they clearely reiect the titles of Archbishop, Primat, &c. And touching their Lordly estate in life & living, in the 34 Canon of the 4. Counsell of *Carthage*, they decreed that a Bishop should not suffer a Minister or an Elder to *stand when he himselfe did sit*: and in the 14. Canon of the same Councel they decree thus: *Vt Episcopus non longe ab ecclesia hospitiolum habeat*; that a Bishop should haue his little poore dwelling not far from the Church. Here you see, that as *Ierom* dwelt in his *Tuguriolum*, So *Augustine* bindeth himselfe & the rest of the Bishops to their *Hospitiolum*. So farre Bishops ought to bee from their Princely *Palatium*. But *Augustine* & the rest of the Bishops with him, seeing the mischief of Bishoplike pomp growing so fast, seemed to thinke that no words could bee spoken or decreed plaine enough to pull it down. Therefore in the 16. Canon of the same Counsell, they say & decree thus: *Vt Episcopus vilem supellectilem & mensam ac victum pauperē habeat, & dignitatis suæ authoritatem fide, & vitæ meritis quærat*. We decree (say they) that a Bishop shall haue base houshold stuffe, his manner of living and his table poore, & let him seeke the authority of his dignity by faith & worthines of life. By what more effectuall words were it possible for *Augustine* and his fellowes to pul off the Lordly cap of maintenance, which the Lord Bishops do weare: and how could they more violently stampe it vnder their feet. Yet here perhaps some will say, we cannot deny but *Augustine* by way of doctrine & decree

Carth. Conn. 4.

decree condemneth the Lordſhip of Biſhops, yet he himſelfe liued like a Lord: and ſo doth the *Pope* alſo call himſelfe and writeth himſelfe *Seruus ſeruorum Dei.* The ſeruant of the ſeruants of God. Yet liueth hee like a Lord of Lords both ſpirituall and temporall, raigneth like a Prince by his ſpirituall Lordſhip ouer the ſoule, and by the temporall ouer the body. Well then let vs ſee how like a Lord *Auguſtine* liued.

Poſſidonius Biſhop of *Calamine* well acquainted with *Auguſtine*, himſelfe being a Biſhop writeth the life of *Auguſtine*: where he ſo highly commending his worthy life, numbreth theſe things alſo among his excellent vertues. Firſt he ſaith. *Docebat & prædicabat ille priuatim & publice in domo & in eccleſia.* He taught and preached both publikly and priuatly, both in the houſe and in the Church. And (as hath been before declared) *without preterm ſion*, hee neuer failed to preach the word of God in his Church, euen vnto the extremitie of ſicknes. And touching his houſhould eſtate, and the reſt of his life, *Poſſidonius* ſaith, *Menſa uſus eſt frugali & parca, quæ quidem inter olera & legumina etiam carnes aliquando propter hoſpites vel quoſque infirmiores continebat.* He vſed his table ſparing and frugall; which among, beanes, peaſe, and ſuch like pore mens fare, ſometime alſo it had fleſh thereon for ſtrangers, or for ſome that were ſicke. Behold this Lordbiſhops ordinary diet and daintie fare, perceaue yee not by his cheare how like a Lord hee liued? But let vs go forward; *Cochlearibus tantum argenteis vtens cetera vaſa quibus menſæ inferebantur cibi, vel teſtacea, vel ligneæ, vel marmoreæ erant*

Poſſid. de vit. Aug.

Ibid. c. 22.

Vſing,

Vſing (ſaith *Poſsidonius*) onely ſiluerſpoons, the reſt of the veſſels in which meate was brought in to his table, were either wodden, or earthen, or marble. Here I might reaſon thus; he liued not like a Lord, for hee eate his meate in wodden diſhes: and on the other ſide, hee liued not like a begger, for he vſed to eate with ſilner ſpoons. Neither was he driuen to doe this by the beggery of neceſſity, but by a willing purpoſe of heart. And alſo ſaith *Poſsidonius*, hee euer kept *good hoſpitalitie*; marke that *Poſsidonius* being a Biſhop, alſo commendeth him for this hoſpitalitie. Further hee ſaith to *Auguſtines* commendation. *Et in ipſa menſa magis lectionem, vel diſputionem, quam epulationem vel potationem diligebat.* And at his very table, hee loued more reading or diſputation, then either eating or drinking. But heere perhaps ſome cunnyng cauiller wil ſay; it may be he liued ſo ſparingly to gather the more, & to inrich his childré or heires, or thoſe on whom (after his death) he would beſtow that he had. But let ſuch a ſhifter heare what *Poſsidonius* ſaith further, *Teſtamentum autem nullum fecit, quia unde faceret pauper Chriſti non habuit.* He made (ſaith *Poſsidonius*) no teſtament, for the poore chriſtian (ſaith he) had nothing to make a teſtament of. And to conclude he ſaith, *Domum vero vel agrum ſeu villam nunquam emere voluit.* *Auguſtine* would neither buy houſe or feild or farme. We ſee here *Auguſtine* both in full reſolution of judgment, and in the whole practiſe of his life, vtterly condemneth the Lordſhip of Biſhops. Yet rather then they would follow him, they would plainely reject him, ſaying, it is but one Doctors opinion; forget-

Ibid. ſup. 32

ding that which is ſaid in our *Engliſh Homilie*, and commanded to be read and declared to all our people, that *Auguſtine* was the beſt learned of all the auncient writers. Not remembring that which hath been before proued, namely, that not onely *Auguſtine* alone, but all the whole aſſembly of Biſhops and auncient Fathers in the Counſell of *Carthage* doe with him and with one voyce and conſent, fully condemne and treade vnder their feete their Lordly eſtate. But let vs heare what other Doctors alſo ſay to this matter.

Ambroſe in 1. Tim. c. 3.

Ambroſe vpon this place of *Paule* to *Timothie*. *The Elders that rule well are worthy of double honor, eſpecially, they which labour in the word and doctrine.* ſaith, *Non vt abundet, ſed vt non deſit. Dicit enim ſcriptura: Non infrenabis bouem triturantem, dignus eſt operarius mercede ſua; Tanta merces debet eſſe euangelizantis regnum Dei, qua neque contriſtetur, neque extollatur.* Not that he ſhould abound (ſaith *Ambroſe*) but that hee ſhould not want. For the ſcripture ſaith, thou ſhalt not mouſell the mouth of the Oxe that treadeth out the corne, and the laborer is worthy of his reward. So great a reward ought hee to haue that preacheth the the Goſpell of the kingdom of God, by which hee ſhould neither bee grieued with neede, nor lifted vp with abundance.

What could be more plainely ſpoken for the meane eſtate of the preacher, and for the vtter condemning of the beggerie of a Miniſter and the Lordſhip of a Biſhop, who are both comprehended vnder the name of Preacher of the Goſpell. Not that he ſhould haue abundance (ſaith *Ambroſe*) but that he ſhould

not

not bee in neede, That hee should neither bee grieued, nor exalted, but with a meane and a reasonable sufficiencie to content himselfe.

And againe on the first Epistle to the *Thessalonians*, chap. 5. hee saith: *Hoc est quod dicit, & in alia Epistola. Presbyteros duplici honore honorandos, &c.* This is that the Apostle speaketh, in an other Epistle, that *the Elders are worthy of double honour, which labour in the Word and Doctrine.* For it may grieue him which suffereth through neede, to keepe the exercise that may profite the hearers. For what is one the better to haue honour without profite? or how is it a great matter to offer him carnall things, which giueth him spirituall things: For as riches beget negligence of saluation, so needinesse while it seeketh to bee satisfied declines from iustice And therefore the Prophet *Agur* in the *Prouerbs* of *Salomon*, desireth to bee made neither ouer rich, nor extreme needy. Behold heere the excellent moderation of liuing and estate which *Ambrose* so precisely setteth down for the Preacher of the word of God. And this memorable saying of *Ambrose* in the Councell of *Aquilegia* is commonly alleaged by the best late Writers, against the Popish pride and Lordship of Bishops. *Gloriosa in sacerdotibus Domini paupertas.* Pouerty is an excellent or glorious thing in the Priests of the Lord, And as M. *Fox* and many of the best Protestant Writers affirme, *In the time of Ambrose this prouerbe tooke his originall, that sumptuous pallaces did pertaine unto Emperours, and Churches unto Priests.* And marke that it was growne then to a pro-

Prou. 30.

Fox pag. 1263. edit. 1583.

verbe, that is to a ſpeech which the common people vſed, and was perſwaded generally to bee true. And theſe words of *Ambroſe* alſo are commonly alleaged. *Et intra Palatium certare non poſſum qui ſecreta palatij nec quero nec noui*: And within a Palace (ſaith *Ambroſe*) I cannot diſpute, who neither know nor ſeeke after the ſecrets of a Palace. And for *Ambroſes* diligence in Preaching, wherein hee ſo farre differeth from our Lord Biſhops, it is worthy to bee noted which *Auguſtine* himſelfe ſaith of him: *Et enim quidem in populo verbum veritatis recte tractantem omni dominico audiebam*: And I heard *Ambroſe* (ſaith hee) every Lords day publickely and ſoundly Preaching the word of truth.

Sarau de Minist grad. cap 25.

Aug conf. 6. 6.

And now to his Lordly eſtate of life, and how like a Lord he lived; and ſurely if ever any Biſhop might haue liued like a Lord *Ambroſe* might haue beſt done it, being ſet up by the Emperour before hee was Biſhop into a Lordly and noble eſtate, euen to be the Emperours Lieftenant in the great Citie of *Millaine*. Where his authority and countenance was ſuch, that comming into the middeſt of the people, where the rage of contention between the *Arians* and *Catholiques* was very great, of all ſides the rage ceaſed: And with one voyce they all choſe him to bee their Biſhop, and (ſaith the ſtory) all the Biſhops that were preſent ſaid, that the vniforme voyce of the people, was the very voyce of God, and therefore hee ought not to refuſe it. So, that the conſent of the Emperour being had hee was preſently made Biſhop of *Millaine*. And *Coſterius* writing his life ſaith, that *Valentinian* the Emperour wrote

Ex. lib. 5.

Coſterius.

wrote thus familiarily vnto him after hee was made Bishop, *Macte igitur virtute esto, &c.* Bee of good courage (saith the Emperour vnto him) doe that which belongeth to thy office, take care that the Christian affaires continue safe and sound, and that the discipline of the ancient religion persevere and continue uncorrupted, &c. And afterward, fol. the 6. the Emperour hath these wordes of *Ambrose: Cuius ego authoritatem tanti facio, vt is solus sit quem ego Episcopi nomine dignum censeam.* Whose authority (saith *Valentinian* the Emperour) I so highly esteeme, that I think him the onely man worthy the name of a Bishop. Notwithstanding all this, *Cosserius* concludeth of his Lordly estate with these words; *Non satellitio aut clientilis stipatus, neque potentiæ magnitudine formidabilis, sed rebus ac censu pauper:* Hee was not (saith *Cosserius*) invironed or beset with a great retinue of men, nor with a company retained to guard his person, neither was hee dreadfull, or to bee feared for his greatnesse, but in substance and revenues hee was poore. And anon after speaking of ambition and couetousnesse, saith *Cosserius, Verum is ab hac pestis adeo liber fuit, &c.* Hee was so free from this pestilence, that after hee had spent all that hee had, in vertuous and godly vses, hauing now nothing in his house which hee might either giue to the helping of the poore, or to the redeeming the that were in captiuity, he brake in peeces the vessels of the Temple for the same purpose. Thus much of *Ambrose* both of his dignitie before hee was a Bishop, and of his poore estate afterward.

Chriſoſtom Socra. ſchola. lib. 6. cap. 2.

Now let us ſee what *Chryſoſtom* writeth and teacheth concerning the Lordſhip of Biſhops. The Emperour *Arcadius* (ſaith *Socrates Eccleſiaſticus*) with the generall conſent both of Prieſts and people, ſent for him. And to the end his conſecration might be of more authority, by commandement of the Emperour, there were preſent many other Biſhops.

Where firſt note that *Chryſoſtom* was ſo famous a man, that not onely the Emperour and the Clergy, but alſo the common people (who kept untill that time, yea and many yeares after, even as long as remained any face of a true Church, their right and intereſt in the election of Biſhops and Miniſters) had intelligence of *Chryſoſtomes* worthines to be their Biſhop, of whom he was generally called for his eloquence and excellency of ſpeaking and teaching, the *Golden mouthed-Doctor*: Let us heare then what this *Golden Mouth* vttereth for the Lordly eſtate of Biſhops upon this place of *Mathew*. *The workman is worthy of his meate*:

Mat. 10. 10

Cibo ſuo dixit Chriſtus, ne Apoſtoli plus aliquid querant.

Marke (ſaith *Chryſoſtome*) that Chriſt ſaid the worke man is worthy of his meate, ſignifying thereby that they ought to take no more but their food. And upon theſe words in the firſt Epiſtle to the *Corin. ch.* 9. Who goeth a warfare any time at his owne coſt, &c.

Hom. 26.

Etenim militis fortitudinem exhibere oportuit, & agricolæ diligentiam, & paſtoris curam, & cum eis omnibus nihil ſupra neceſſitatem accipere. For the Preacher of the Goſpell ought to ſhew forth the valiant courage of a ſouldier, the dilligence of the husbandman, and the carefulneſſe of a Sheepe-

heard,

heard, and withall these to take no more but that necessity requireth. And in the same place immediately he saith, *Recte quidem non de agnis sed de lacte loquutus est, vt ostenderet paruo lucro magistrum contentum esse oportere & solo victu necessario.* The Apostle (saith *Chrysostom*) speaketh well of eating the milke, but not of eating the lambes, that hee might shew that a Teacher ought to content himselfe with a small gaine and onely with a needfull living. And againe hee saith, *Sed quemadmodum sacerdotes, &c.* Like as Priests liue of the holy seruice and Altar, so they that preach the Gospell ought to liue of the Gospell, and as they do eate, so these take their living, but they doe not abound nor gather any treasure: And upon the second chapter to the *Philippians*, sermon the ninth, Even speaking in the defence of the Pastors maintenance, saith, *Dic quæso, serieis vestitur, multitudinem sequentium & concomitantium habens? Circa forum arroganter incedit? Equo vehetur, Domos edificat, habens vbi maneat? Si ista facit, & ego reprehendam & non parcam, imo ipsum sacerdotio quoque indignum dico. Quomodo enim admonebis ne superfluis istis vacent, cum se ipsum admonere nequeat. Si vero necessarium victum abunde habuerit, ideo ne iniustus erit? Sed circum ire oportebat & mendicare. Et tu vt discipulus nihil inde, dic quæso, pudiseres? At pater quidem carnalis si hoc faceret, turpe putares: Si vero spiritualis ad hoc cogatur, non quæres præpudore latebras?* Tell mee I pray thee (saith hee) is the Pastor clothed in silk, hauing a great number following and accompaning him? Goeth hee proudly about the market place? Is he a horse-back (or at his foote-

foote-cloth) doth he build houſes having already an habitation to dwell in? If hee doe theſe things I my ſelfe will reproue him, neither will I ſpare him; yea I my ſelfe alſo ſay that ſuch a one is vnworthy of the Prieſthood. For how ſhall hee admoniſh other men that they giue not ouer themſelues to thoſe ſuperfluous things; ſeeing hee cannot admoniſh himſelfe. But if hee haue a plentifull neceſſary liuing ſhall he therefore bee counted vniuſt? Thou wilt ſay he ought to go vp and downe and begge: And I pray thee tell mee, wouldſt thou not be aſhamed to be the diſciple of ſuch a one? If thy fleſhly father ſhould do ſo, thou wouldſt be aſhamed. Now if thy ſpirituall Father ſhould be driuen therevnto, doſt thou not for very ſhame hide thy ſelfe?

If *Apelles* with his penſill ſhould haue painted out this matter, he could never halfe ſo liuely haue painted out the Lord Biſhop, and the Pariſh Prieſt of our daies, as this *Golden mouth*, in theſe words hath done, condemning both theſe extremes as ſhamefull and abhominable. But I leaue it to the Reader that winketh not, but openeth his eies to behold the ſtate of the Church in our time, and to compare it with that time. In his 50. Homily vpon the Epiſtle to *Timothy*, the 5. chap. hee diſcourſeth in theſe words. *Honorem hoc in loco obſequium, &c.* In this place (ſaith *Chryſoſtom*) *honour is taken for readineſſe to doe the thing that a man is willing to do, and for needfull liberality: For that which followeth*, Thou ſhalt not mouſell the mouth of the Oxe that treadeth out the Corne, And the Laborer is worthy of his reward, *ſheweth that to be the*

Chriſoſt. in 1 Tim.

Apoſtles

Apostles meaning; for When he also commaudeth that Widowes should be cherished with honor, it must needs be referred to a necessary living. &c. Therfore (saith hee) *if any man be a delicate fellow or negligent in his office, he is surely worthy of no remard except he bee an Oxe that treadeth out the corn, except he draw the yoke euen against the thornes & the frost and shrinke not away, hee is unworthy: Therefore unto the Teachers a necessary living ought plentifully to bee ministred, least they should faint or bee discomforted; neither thaa being occupied in the smallest things they shold depriue themselues and other of great things; that they might worke spirituall things, having no regard of secular affaires: for such were the Leuites, which had no charge of worldly businesse as the Lay-men had. Yet to the Levits some care of such things Was permitted, and by the Law there was appointed unto them reuenues, tithe, first fruits, vowes, & many other things, but unto them by the Law these things were worthily permitted, as unto the that sought things present & earthly.* Now *Chrysostom* concludeth with these words: *Yet I* (saith he) *will speak it boldly, that the chiefest Prelates of the Church ought to haue no more but onely food & rayment, least their affections shold be drawn away to these worldly things:* He saith not, that they should haue them, yet not set their affections vpon them; but he saith they should not haue them least their affections should thereby bee drawne to loue them. Thus haue yee heard both the iudgement & practise of all the principal & chiefest of all the ancient Fathers which are called the Doctors of the Church, which lived under the most godly & Christian Emperours, in that 500 yeares which our

booke

booke of Martyrs calleth the flourishing time of the Church. In which time, although many ceremoniall corruptions, steps towards the Hierarchie, were brought in, yet the Lordship of Bishops was by them all with one voyce and consent, and with one vniform practise of their life vtterly condemned as most wicked and abhominable. But as Mr. *Fox* saith, speaking of the time betweene *Augustine* and *Bernard*: *And this While* (saith he) *still the regiment and riches of Bishops increased, and thereof ensued a monstrous regiment.* Yea, blinde *Bernard* himselfe saw plainly that the Lordship of Bishops with their riches, great livings, and magnificent estate, was a wicked and monstrous regiment. And that all men might know these things to be so plaine, that euen a blind man could see it, therefore I will here set down some few of his sayings touching that purpose, as in his 77. Sermon vpon the Canticles, in the Title, *De malis Pastoribus*, of evill Pastors. *Vnde hanc illis exuberare existimas rerum affluentiam, vestium splendorem, mensarum luxuriem, congeriem vasorum argenteorum & aureorum, nisi de bonis sponsæ? Inde est quod illa pauper & inops, & nudæ relinquitur, facie miseranda, inculta, hispida, exangui. Non est hoc ornare sponsam, sed spoliare: non est custodire, sed prodire: non est defendere, sed exponere: non est instituere, sed prostituere: non est pascere gregem, sed mactare & devorare.* Whence, trow you, doth this abundance of riches flow vnto them (saith *Bernard*) as that bravery in apparrell, the voluptuousnes of their tables, their cubbards of gold & silver plate, but of the spouse of Christs goods? Hereof it commeth, that she herselfe is

Fox pag. 406. edit. 1563.

Bernard.

is left poore, nedy, and naked', with a miſerable face vndreſſed, rude, and terrible to ſee, as pale as a dead corſe. This is not to garniſh and beautifie the Spouſe, but to rob and ſpoyle her: this is not to keepe her, but to deſtroy her; not to defend her, but to thruſt her out of doores: not to inſtruct her, but to make a whoore of her: this is not to feed the flocke, but to kill and devoure it.

It was not poſſible that *Bernard* in thoſe blinde dayes, who was himſelfe ſo blinde in many other things, could ſo plainly haue ſeene this, if the thing it ſelfe had not been as plaine as a pack-ſtaffe. And it is worthy to be noted that he ſaith, *Inde eſt quod illa pauper & inops, & nuda relinquitur, facie miſeranda, &c.* Hereof (ſaith *Bernard*) even of the great riches, great livings, and high eſtate of the Prelates, the Spouſe of Chriſt, viz. his Church, becommeth ſopore, & naked, with ſuch a withered and miſerable face.

For hee could not complaine in the middeſt of Popery, that their Temples lacked, and were not garniſhed with Surplices, Veſtiments, ſilke gliſtering in gold, and glory like the firmament powdred with bright ſtarres, and the full Moone in the middeſt of the night. But his complaint was, that the Lord Biſhops, and other the great Prelats, by the deviſe and conſent of Antichriſt the Pope; and of the Kings and Princes which were become his vaſſals and ſlaues, had gotten into their hands the livings that belonged to the Paſtors & Preachers of the word of God; and thereupon lived like Lords, accounting the pariſh Miniſters ſingle ſole *Sir Iohns*, and hedge Prieſts, who being robbed and ſpoyled of their maintenance, left themſelues

themſelues and the Church without all the divine and ſpirituall ornaments which Chriſt her bride-groome at the firſt had given her, and appointed by his word and commandement, to haue her adorned and garniſhed withall to the end of the world: Namely, with learned Preachers, graue and diſcreet Elders, and faithfull diſtributing Deacons; the one ſort with all diligence to attend vpon the word and doctrine, & continually to feed the Church with bread of life: the other to attend with the former vpon the Diſcipline, and to ſee that no man giue ouer himſelfe to lewdneſſe of life. And the third diſtributing the almes of the Church vnto the poore, to procure ſufficient ſuſtenance for them, and to ſee them liue in ſuch order as they ought to doe: and this is to beautifie, adorne, and garniſh the Church of Chriſt. But contrariwiſe, that a few proud Prelats, and Lord Biſhops ſhould take the goods of many Churches vnto themſelues, and liue thereupon like Lords and magnificent Princes, whereby the Spouſe of Chriſt is vtterly deſtitute of the functions & offices which Chriſt her bride-groome had appoynted vnto her. This is (as *Bernard* ſaith) not to beautifie her, but to rob and ſpoyle her, and to make a Whoore of her. For the offices appointed by God, whereby ſhe ſhould be gouerned, being taken from her, and ſhe by nature being giuen to ſpirituall whooredom, following her naturall diſpoſition, embraced the inventions of men, and the Idolatrous ſuperſtitions which Antichriſt and his wife, the great whoore of Babel uſed. And this is (as *Bernard* ſaith) not to feed the flock, but *mactare & deuorare*, to kill and to deuoure it.

A wel Churches due conſtitution.

Bern. ſup. cant. ſerm 33

And

And therefore in another place hee sayth; *Va generationi huic a fermento Phariseorum quod est hypocrisis: si tamen hypocrisis dici debet quæ iam latere præabundantiâ non valet, & præimpudentia non quarit &c.* Wo be to this generation (saith *Bernard*), for the leauen of the Pharises which is hypocrisie: yet if it may bee called hypocrisie, which can no longer bee hidden for the aboundance thereof, nor yet seeketh to bee couered for the very impudencie of them that vse it. *Ministri Christi sunt, & seruiunt Antichristo, &c.* They be the Ministers of Christ, and yet they serue Antichrist. *Inde splendida mensa & cibis & ciphis, &c.* And by seruing this good Master, thence (saith *Bernard*) commeth their tables so sumptuously decked both with meates and cups. And to set forth their shamelesse impudencie, anon after hee saith: *Pro huiusmodi volunt esse & sunt Ecclesiarum præpositi, Decani, Episcopi, Archiepiscopi.* For such manner of fellowes they would be counted, and such are indeed the Prelats, the Deanes, the Bishops and Archbishops. And therefore in his Epistle to one that would bee made an Archbishop, to teach him to liue like a Bishop, and not like a Lord, he saith: *Conceditur ergo tibi vt si bene deserui, de altario viuas: non autem vt de altario luxurieris, vt de altario superbias, vt inde compares tibi fræna aurea, stellas depictas, calcaria deargentaria: varia grisea que pellicia a collo & manibus ornatu purpureo diuersificata. Denique quicquid preter necessarium victum, ac simplicem vestitum de altario retines tuum non est, rapinum est, sacrilegium est.* It is therefore granted vnto thee, that if thou serue well, thou shouldst liue of the Altar; but not that thou shouldest liue voluptuously

Lib. 4. D. Barn. ep. 2. Tom. 2.

of

of the Altar, that thou ſhouldeſt wax proud of the Altar, that thou ſhouldſt get thy ſelfe gilded Bridles, wrought Saddles, ſilvered Spurres, divers ſorts of furres, & gray furres, made with variety of purple garniſhment at the Coller and hands. To conclude, whatſoeuer thing from the Altar thou doeſt retain, beſides a needfull liuing, and ſimple clothing, is not thine, it is plain theft, and Church robbery.

Thus you ſee though *Bernard* ſaw not all, yet he ſaw that the Lordſhip of Biſhops was plaine theft and Church-robbery.

CHAP. VII.

Of the great growth of Church corruptions in the times between Auguſtine and Bernard.

BVt now let vs returne to the conſideration of the time between *Auguſtine* & *Bernard*: In which time, as M^r. *Fox* truly and rightly ſaith: the riches and regiment of Biſhops ſtil increaſed, whereof enſued a monſtrous regiment. For after the time of thoſe learned ancient Fathers whom God raiſed vp in that age to confute and confound many horrible hereſies, and both by their doctrine, Decrees in their Councels, and practiſe of their own life, to keepe downe the pompe of proud Prelats, and Lordſhip of Biſhops; then errors and foule abuſes in the Church no longer crept in, but leapt in (and as I ſaid before) were throwne in by Shouelfuls, and carried in by Cart-loads: then the vermin of Monks were no longer ſuch as were in *Auguſtine* and *Ieroms* time, which laboured with their hands to get their bread with ſuch

ſuch diligence, that oftentimes they had to giue vnto other, and yet certaine parts of the day they read the Scripture, the Biſhop inſtructing them how to vnderſtand it. But they were now ſuch as Sir *Geoferie Chaucer* ſpeaketh of, ſaying:

A Monke there was, faire for the maſtery,
An out-rider, a louer of Venery.
He was not pale, as a ſore-pined Ghoſt,
A fat Swan loued he of any roſt.

And ſuch as Sir *Dauid Linſey* the Scottiſh Poet deſcribeth together with their Deane and Biſhop.

Monkes (ſaith he) as you may heare and ſee,
Are called Deanes of dignitie.
And though his mother milke the Cow,
He muſt be called Deane Androw,
Deane Paul, Deane Peter, Deane Robert,
With Chriſt they taken a painfull part.
Eating and drinking when they would,
And double clothing for the cold.
With curious chanting in the Queere,
God wot they buy heauen full deere.
My Lord Abbot right venerable,
Ay marſhald vpmoſt at the table.
My Lord Biſhop moſt reuerent,
Placed aboue Earles in Parliament.

Thus from bad to worſe, and worſt of all, they neuer left degenerating; then was hurled in the worſhipping of the Maſſe-god, made of the tranſubſtantiated bread: then came into the Church, ſeruice in a ſtrange tongue, ſo beſtiall and franticke a folly, as a man would think it vnpoſſible for any being in their right wits, to haue vſed the ſame.

Then began the Paſtors to bee plurality-men and Non-reſidents, and ſo became very *Zach. 11. 5.*

Idol-

Church corruptions.

Idol-ſheppards, according to the ſaying of the Prophet *Zachary*; *O Idol-ſheppard that leaueth the Flocke: the ſword ſhall bee vpon his arme, and vpon his right eye. His arme ſhall be dried vp, his right eye ſhall be vtterly darkened.* Yet for all this heauy curſe of God and plaine words of Scripture, the Lord Biſhops are not aſhamed nor afraid to defend it, maintain it, and vſe it: then was violently thruſt in the chooſing of Biſhops and Miniſters without the conſent of the people. Then did the Biſhop alone excommunicate without conſent of Elders or people, and ſpared not to commit a Chriſtian to the Diuell for ſuch a trifling matter as a Magiſtrate would be aſhamed to commit a Cittizen to the ſtockes. Then came in Impropriations, the manifeſt abuſing and robberie of the Churches, Paſtors, and Pariſh-miniſters, then was reading counted preaching, & praying turned into long and tedious babbling, and an vnpreaching Miniſter, counted good enough for the Church of God, and a good Preacher often turned out of his place for not vſing a beggarly ceremony.

To conclude, then the holy regiment of the Churches of Chriſt ſtanding in the ſimplicity and plainneſſe of Paſtors, Elders, & Deacons began vtterly to be be defaced; and the little ſparke *Papa* brake forth, which at the firſt ſtuck but as a ſmall ſpot vpon the forehead of the Biſhop: no man thinking it to be any blemiſh, not knowing from whence it came, nor whereunto the old Serpent called the Diuell, and Sathan, meant to bring it.

Now this monſtrous regiment taking place, and the Regiment appoynted by Chriſt

Christ and his Apostles resting cheifly in spirituall excellency, the glory wherof could not be seene with outward fleshly eyes, being counted for the simplicitie, & plainnes therof too base a regimēt for the glorious strumpet: shee tooke into her handes her paire of bellowes of pride and ambition, and neuer left blowyng with all her might and maine vpon the little sparke *Papa* aforesaid, till it grew to a flame that reached vp to heauen; in which infernall flame the great *Papa* himselfe sheweth forth his face. Taking that name to himselfe onely, as being from the beginning thereof appointed vnto him by the old serpent Sathan his father: As being now of full age hee himselfe alone would weare it, though in his minority other were permitted to use it.

Now this great Antichrist *Papa* the Pope raigneth and florisheth, exalting himselfe against all that is called God or that is worshiped, so as he doth sit as God in the Temple of God, shewing himselfe that he is God. And for the maintenance of his high exaltation he thought it requisite aboue all other to take care of these two things. First, how to keepe vnder the temporall Princes and Lords which had long raigned before him: and to set vp his spirituall Lords as his own creatures which should be apperteyning and beholding to himselfe onely for all their Lordly estate: that at last both the Lords temporall and spirtuall might serve him to his great glory. Now this great Antichrist reigning ouer his temporall Lords and Princes, who by the ordinance of God were appointed to reigne themselues to the honor of Christ, & not to the glory of Antichrist; and

The highest Ecclesiasticall corruption & tyranny.

ſpecially triumphing by his ſpirituall Lords as his own creatures created vnto their Lordſhips and Arch-lordſhips by himſelfe onely, and not ordeined thereunto by God; but by him appointed for his ſpeciall gard and defence of his own perſon, and of his wife the great whore of *Babell*: It pleaſed the Almightie God, which created heauen and earth in the time by him appointed, to raiſe vp againe agreable vnto his firſt inſtitution certaine poore Miniſters, Biſhops and Paſtors, to whom hee committed the word of God, which is the ſword of the ſpirit, therwith to fight againſt this glorious *Antichriſt* and all his ſpirituall Lords.

Reformation beginning.

CHAP. VIII.

Of their oppoſition & reformation by our late writers, as 1. Wickliffe, 2. Huſſe, 3. Luther 4. Fran. Lambarde, 5. Zuinglius.

AND therefore as you haue heard before, the auncient Fathers vtterly condemning the great liuings, and Lordly eſtate of Biſhops, both by their doctrine, decrees, and practiſe of their own liues; Now likewiſe let vs heare what theſe men thus newly raiſed vp of God, hold and affirme, and alſo in the practiſe of their own liues approue touching the ſame Lordſhip of *Biſhops*, and other vnwritten *Traditions* of men.

Iohn Wickliffe, Acts & Mon. p. 323. edit. 1570.

And firſt of *Wickliffe* of whom our booke of *Martyrs* ſaith. *This is out of all doubt, that at that time all the world was in a moſt deſperat and vile eſtate, and that the lamentable ignorance and darkneſſe of Gods truth had ouerſhadowed the whole earth: this man ſtepped forth like a valiant Champion, vnto whom*

whom it may be juſtly applyed, that is ſpoken in the booke called Eccleſiaſticus *of one* Simon *the ſonne of* Onias: *Euen as the morning ſtarre being in the middeſt of a cloude, and as the Moone being full in her courſe, and as the bright beames of the Sunne, ſo doth he ſhine and gliſter in the temple and Church of God.* This *Wickliffe* in his anſwer vnto King Richard the ſecond, as touching the right and title of the King and the Pope, ioyning old *Barnard* before named with himſelfe, ſaith. *How could the Apoſtle giue vnto you that which hee had not himſelfe?* Harke what he ſaith. *Not bearing rule* (ſaith he) *as Lords in the cleargy, but behauing your ſelues as enſamples to the flocke. And becauſe thou ſhalt not thinke it to be ſpoken onely in humilitie and not in veritie, marke that the Lord himſelfe ſaith, in the Goſpell, The Kings of the people doe rule ouer them, but you ſhall not doe ſo. Heere Lordſhip and* Dominion *is plainely forbidden to the Apoſtles: and dareſt thou then vſurpe the ſame? If thou wilt be a Lord thou ſhalt looſe thine Apoſtleſhip, or if thou wilt bee an Apoſtle thou ſhalt loſe thy Lordſhip. For truely thou ſhalt departe from the one of them. If thou wilt haue both thou ſhalt loſe both, or elſe thinke thy ſelfe to be of that number, of whom God doth ſo greatly complaine ſaying: They haue reigned but not through me, they are become Princes and I haue not knowne it, now if it doe ſuffice thee to rule without the Lord, thou haſt thy glory but not with God. But if wee will keepe that which is bidden vs, let vs heare what is ſaid: he that is the greateſt among you (ſaith Chriſt) ſhall be made as the leaſt, and he that is higheſt ſhall be as the Miniſter, and for ex-*

ample hee ſet a child in the middeſt of them. So this then is the true forme and inſtitution of the Apoſtles trade. Lordſhip and rule is forbidden, miniſtration and ſeruice is commanded.

Ye heare what this bright morning ſtarre, which is likened to the full Moone in her ſtrength, and to the ſunſhining in the Church and temple of God, ſaith and concludeth, that Lordſhip and rule is forbidden to Biſhops and miniſtration and ſeruice is commanded. And in another place he ſaith. *To enrich the Cleargie is againſt the rule of Chriſt.* Silueſter *the Pope and* Conſtantine *the Emperour were deceaued, in giuing and taking poſſeſſions into the Church.* And in another article hee ſaith, *The Pope with all his Cleargie hauing thoſe great poſſeſſions as they haue, be heretikes in ſo hauing, and the ſecular power in ſo ſuffering of them do not well.*

Fox tom. 1. art. 31. p. 55 16. art. 34.

And touching the practiſe of his owne life: It is written of him that he went in a ſimple ruſſet gowne, and yet he was ſpecially fauored and maintained by the great *Duke of Lancaſter* ſonne to *King Edward* the third, with the *Lord Henrie Percie* the Marſhall of England, and many other Lords and men of great account, who eſteemed him as an excellent learned man and true Preacher of the Goſpell, imbraced his doctrine euen to the danger of their owne liues: and were able enough to maintaine him like a Lord, or at the leaſt to haue put him out of his ſimple ruſſet gowne, into a Mathematicall cap with foure angles deuiding the whole world into foure partes, (as our booke of *Martirs* termeth it) with a great and large ſarcenet ſcarf about his necke, and a wide ſleeued gowne

Fox. tom. 1. pag. 526.

with

with a ſtanding coller as an Archdeacon, if he or they had thought it meete for him to haue been ſo (like a Lord or pettie Lord) mainteyned.

The next that wee read of which God raiſed vp after *Wickliffe* was *Iohn Huſſe*, who being of ſo great reputation among the *Bohemians* that they came to the Counſell of *Conſtance* to make his defence for the Goſſpell of Chriſt. He was accompanied and aſſiſted (beſides othrs of his friends) with diuers Noble men of the *Bohemians* who ſtood by him and ſpeake boldly in his defence, euen to the day and time of his Martirdome, yet was he neuer (nor would be) mainteined with the great liuing and high eſtate of a Lord Biſhop: as plainely appeareth by his laſt farwell to his deare friend and brother *Martin: farwell* (ſaith he) *in Chriſt Ieſus With all them that keepe his law. My gray coat if you will, keepe to your ſelfe for my remembrance: but I thinke you are aſhamed to weare that gray colour: therefore you may giue it to whom you ſhall thinke good. My white coate you ſhall giue the Miniſter*: N: *my ſcoller. To* George *or elſe to* Zuzicon 60. *groats or elſe my gray coate, for he hath faithfully ſerued me.*

Iohn Huſſe

Acts & Mon. tom. 1. pag. 749.

Surely this was but a pore L. Biſhop that went in ſnch a gray coate, as *Mr. Martine* his frend might be aſhamed to weare it: yet was he the principall preacher of the goſpell in all the kingdome of *Bohemia* and a true and chriſtian Biſhop: but how farre vnlike he was vnto the Lordbiſhops in our time; euery man may ſee, euen as far as a coate of courſe ruſſet cloth, is frō a coate of fine black velvet: and yet hee liued not ſo miſerably as

our Pariſh Miniſters commonly doe, for it is euident by his requeſt that he had an honeſt ſeruant or twain. And here it is alſo worth the noting, that the Miniſter ſhould haue his white coat, which was not a ſurplice, but a coat to be ordinarily worn, as was likewiſe his gray coat. Whereby wee may euidently ſee that a white coloured garment, was at that time among them a graue couler, and meet for a Miniſter: as it is among vs ſtage-like, and meet for a player; ſpecially when a white coat is put vpon a blacke gowne. But this Preacher of the Goſpell, and excellent Biſhop *Iohn Huſſe*, in his poore eſtate more profited the Church of God in his time, then a cart load of the Lord-biſhops in our time with all their great livings and ſumptuous eſtate. And God ſo bleſſed his labours, that almoſt the whole kingdome of *Bohemia* receaved the Goſpell: and God for the maintenance thereof, ſent vnto them the invincible Captaine *Ziſca*. Who if he now lived, it is very like hee ſhould bee called a *Puritane*: for ſo preciſe hee was (as ſaith his hiſtory) that hee would not ſuffer any image or Idoll to bee in the Churches, neither thought it to bee borne withall, that Prieſts ſhould Miniſter with Copes or Veſtiments: for the which cauſe he was much more enuied amongſt the States of *Bohemia*. And a little after vpon his Tombe, in his Epitaph, it is thus written: *Eleuen times in ioyning battell, I went victor out of the field, I ſeemed worthily to haue defended the cauſe of the miſerable and hungry, againſt the delicate fat and gluttonous Prieſts: and for that cauſe to haue receiued helpe at the hand of God.* This cauſe is worthy to be noted,

Ziſca. *Acts & Mō.* to. 2. p. 766

ted, for the which *Ziſca* thought himſelfe to be defended of God.

And after *Ziſca*, God for the maintenance of his Goſpell, raiſed vp another, who like a victorious Prince was called for his noble acts *Procopius Magnus*: which feared not himſelfe to come to the generall Counſell of *Baſil*, and there boldly and openly maintained the Goſpell profeſſed by him and his Bohemians, ſo that it beeing obiected againſt them as a great crime, that they had taught the inuention of the begging Friers to bee Diabolicall. Then *Procopius* riſing vp ſaid, *It is not vntrue. For if neither Moſes, neither before him the Patriarkes, neither after him the Prophets, neither in the new Law Chriſt nor his Apoſtles, did inſtitute that order, who doth doubt but that it was an inuention of the Diuel, and a work of darkneſſe?* *Procopius Magnus.* *Acts & Mō. tom. 1. edit. 2. p. 779.*

This rule and maxime of Diuinitie being true and out of all doubt as the noble *Procopius* affirmeth; then whence cometh Pope, Cardinal, Patriark, Legate, and likewiſe Metropolitanes, Primates, Archbiſhops, Dioceſans, Archdeacons, Deanes, Commiſſaries, Officials, and ſuch like, but out of darkneſſe, and from the Diuell: for neither *Moſes*, nor the Patriarkes before him, nor the Prophets after him, neither Chriſt nor his Apoſtles after him, appoynted or inſtituted any ſuch orders to be in his Church. And in the fruitfull exhortation which the *Bohemians* wrote to all Kings & Princes, they all likewiſe ſay. *And if yee knew them as we know them, ye would as diligently deſtroy thē as we do. For Chriſt our Lord ordained no ſuch order, and therefore it muſt needs come to paſſe, that ſhortly it ſhall be deſtroyed, as our Lord ſayth in the Goſp. of Mat.* *Acts & Mō. tom. 1. edit. 1570. pag. 775.*

the 15. Chapter: Euery plant which my heauenly Father hath not planted, shall be rooted vp. And anon after they say: *As long as they haue such goods, they will neuer cease to bee at strife with Lords and Cities, neither will they begin to teach you the true foundation of truth. For they doe as a dogge, which as long as he holdeth a bone in his mouth, and gnaweth it, so long he holdeth his peace, and cannot barke: Euen so, as long as they haue this bone of pleasant riches, they will neuer preach the Gospell truely.*

Thus much of these Angels, messengers of God, and bright starres sent of him into *Bohemia* to lighten the world withall: which although through the iniquity of the time, they tolerated many corruptions, yet they all agreed, that the Lordly estate of the Prelates was the cause of all mischiefe in the Church, and according to the saying of M^r. *Fox* before noted; *By the great encrease of regiment and riches of Bishops, there ensued againe a monstrous regiment.* For within a short time after, although there remained in *Bohemia* certaine sparkes raked vp in the Ashes of those blessed Martyrs (*Wicliffe, Husse*, and *Ierom* of *Prage*) that monstrous regiment of the Church, grew to be farre worse then it was before: and the great Antichrist, with his spouse the great whoore of Babell, both in glorious reigning, and cruell shedding of bloud in all the parts of Christendom, made all Kings and Princes his slaues and Butchers, and his spirituall Lords and Archlords (as his own creatures, deuised and instituted by himselfe) alwayes to bee the Lords of his priuie Counsell, to the effectuall working of all his abhominations. For time was not yet come,

Pag. 50.

come, appoynted by the high providence of God, when the vaile of the wrath of God should bee powred out vpon the throne of the beast. Reu. 16.

But after one hundred yeares, according to the Prophesie of *Iohn Husse*, and *Ierom* of *Prage*, God raised vp *Luther* in the yeare of our Lord 1516. being iust one hundred yeares after the burning of the said *Iohn* and *Ierom* in the Councell of *Constance*, which was in the yeare 1416. Then according to their prophesie, as it is written great Babylon came in remembrance before God, to giue vnto her the Cup of the wine of the fiercenesse of his wrath. But before this great work of God should be wrought, it pleased him to giue vnto her three notable preparatiues, whereby her purging following might bee so violent, that euen her bowels, liuer, lungs, heart and life should at the last by continual purging depart from her. By these preparatiues, I meane first, the battell between three Popes, continuing almost forty yeares fighting for the glorious throne of the Popedome, whereby the whole world began to see that they were some of them knaues, all. And the very Councell of *Constance* doth plainly affirme the same, describing them in diuers Sessions of the Councell to bee the most arrant Villaines that liued in the whole world: In which Councell that tripertite battell being ended, and one new Diuell incarnate set vp, by whom (with the consent of the said Counsell, and the Emperour by falsifying his faith) the sayd *Iohn Husse*, and *Ierom* of *Prage* were made Martyrs and witnesses of the Gospell of Iesus Christ. Reu. 16.

The

The ſecond preparatiue was the light left in *Bohemia*, with ſome little ſparkes which neuer were altogether extinct vnto the time of LVTHER, when that morning ſtarre and the dawning of the day began to ſhew it ſelfe: which light the whole world ſeeking to couer and hide, was neuer able to doe it, till the Sunne it ſelfe aroſe, and gaue a cleare light to the earth. Whereunto the third preparatiue was the admirable gift of God, and the bleſſed Art of PRINTING, which it pleaſed him to keepe vnknowne vnto men even unto our age. For as the gift of Tongues was kept backe from the beginning of the world, and never given vnto any vntill the comming of Chriſt, and then was miraculouſly given, that the Goſpell might bee preached vnto all Nations. So now, about the yeare of our Lord 1450. which was after the time of *Iohn Huſſe*, and the preaching of the Goſpell in *Bohemia*, and a little before the determinate counſell of God had appoynted the light of the Goſpell (by the preaching of *Luther* & *Zuinglius*) ſhould begin to ſhine againe, out of the middeſt of the palpable darkneſſe wherewith the world was ouerwhelmed, he revealed vnto men for the ſelfeſame purpoſe the admirable Art of PRINTING, by which the light of the Goſpell flew abroad into all Nations, in deſpight of the Emperours, Kings, & all Princes and Potentates, which laboured with all their might to ſtay the courſe thereof, being further aboue their power and reach to ſtay it, then to ſtop the flight of an Eagle (with all her might and maine) flying between heaven and earth, according to that which was propheſied in the Reuelation of the Apoſtle

PRINTING *the admirable gift of God.*

Iohn, where it is said: *Then I saw another* Reu. 14. 6.
Angell flie in the middest of heauen, hauing an euerlasting Gospell to Preach unto them that dwell on earth, and to euery Nation and kindred and tongue and people. This Diuine and miraculous Art of *Printing* was giuen of God as an undoubted preparation to make the way for the flying of his Gospell ouer all Nations, though all Nations receiued it not. As in the Apostles time, by the gift of tongues their voyce went out into the end of the world, though many wretched Nations receiued it not, and many receiued it coldly, corrupted it quickly, and so by the iudgement of God lost it iustly, and very few kept it sincerely, even as we manifestly may see it with our eyes in our time. For though the Gospell flie ouer all by the *Printing* of innumerable books, yet many nations refuse it utterly, and very few receiue it sincerely and uncorruptly: Yet in continuance of time doubtlesse by *Preaching* and *Printing*, the sincerity of the Gospell shall so preuaile that the great whore of Babell shall haue her fall.

Now therefore let us heare what these morning lights, *Luther* and *Zuinglius*, and other lights set vp of God in *Germanie, Helvetia, France, England*, and other places, write and say in their doctrine, and practise in their liuing touching the points of Religion aforesaid, and for the ouerthrowing of the Romish Antichrist, and great whore of Babell.

First *Luther* upon the Epistle of *Peter* translated into English, & dedicated to the Lord Chancelour of England in the time of *Elizabeth* our most gsacious Queene thus wri- *Luther in 1. Pet. 4. 11.*
teth:

teth: *To the office of Preaching that properly belongeth, which heere the Apoſtle* Peter *preſcribeth, namely, unto whomſoeuer the office, vocation, and charge of preaching of the word is allotted, let him ſpeake as the words of God, which caueat and leſſon ought moſt carefully to bee taken heed unto that no man preſume to Preach and teach any thing, whereto he hath not the expreſſe words of God for his warrant, and except hee bee moſt certaine, that the ſame bee directly to be auouched out of the ſacred Scriptures. Which heing ſo, what may bee thought of the Pope, and his dirtie dregges and traditions?* Heere you ſee *M. Luthers* iudgement that all Traditions which haue not the expreſſe warrant of the word of God, are but dirtie dregges and Popiſh Traditions, and marke it well, that what traditions ſoeuer is brought into the Church which hath not the expreſſe word of God for it, the ſame is to bee numbred among the Popes dirtie dregges: I ſay, except the ſame bee moſt certaine, and directly to be auouched out of the ſacred Scriptures. And anon after hee ſaith againe; *A Prelate or Biſhop ought to doe nothing in the Church, unleſſe he be certaine and ſure of the warrantiſe thereof by Gods word: For God cannot abide to haue his ſeruice iumbled and mingled at pleaſure with euery foolish gewgaw and light trumpery.* You ſee how this beginning of the day light whereby God ſhewed himſelfe againe unto the world, doth conſtantly affirme, that a Biſhop ought to do nothing in the Church, unleſſe hee be certaine and ſure of the warrantiſe thereof by Gods word, no not to bring in a ceremonie nor a light gewgaw: for God (ſaith *M. Luther*) cannot abide it, nor ſuffer it

to

to be vſed in his ſeruice: And yet not ſo content hee goeth further, ſaying, *And therefore wee are ſtraightly forbidden, not to relie vnto, nor to allow whatſoeuer decree or conſtitution the Bishop liſt to obtrud and enioyne vnleſſe they ſtand vpon a ſure ground, that, the things which they doe are allowed of God, yea done of God himſelfe, and vnleſſe they bee able to ſay, do this, for it is the will and commandement of God, and we haue his expreſſe word and commandement for our warrant. If they bee not able to ſay thus, they ought to bee accounted as lyers and deceiuers: much leſſe ought any Chriſtian to yeeld vnto them therein any obedience or ſubſcription.* No Chriſtian (ſaith *M. Luther*) ought to ſubſcribe nor obey to any of the Biſhops Canons, vnleſſe they be able to ſay doe this, for it is the will and commandement of God, and wee haue his expres word & commandement for our warrant. Thus doth this Angell or meſſenger of God write, who hauing a liuely faith, by this faith hee being dead with *Abell*, yet ſpeaketh this vnto all the world, and euen vnto *England* in plaine Engliſh, whereby yee may perceiue he was no ſleeping *Sardian Angell*, nor rich luke warme *Laodicean*, but like the Angell of *Epheſus* could not forbeare them which were euill, & was himſelfe poore with the Angell of the *Smirnians* and farre from the pompe and pride of the *Laodicean* Angell, which lived like a Lord and reioyced hee was encreaſed in riches, and had need of nothing. But if this excellent meſſenger of God were now in England, and would refuſe to ſubſcribe to a number of Canons, and many light gewgawes: which are neither commanded of God, nor haue the expreſſe warrant

Subſcription.

warrant of the word of God, he ſhould ſurely bee turned both out of his Preaching, and out of his living, though many hundred ſleeping *Sardian* Prieſts, and blinde unpreaching Miniſters ſhould keep their places? But let us go forward with *M. Luther* upon the fift chapter of the ſame Epiſtle, thus hee ſaith: *When*

1 Pet. 5. Peter, *or any other of the Apoſtles, came into any Cittie wherein Chriſtians were, they ordained ſome one or other of them, ſuch as liued honeſtly and unblameably, and had Wife and children, and alſo skilfull in the Scriptures of God, to haue the ſuperintendencie and charge ouer the reſt, And them they called* Seniors *or* Elders, *whom afterward both the Apoſtles* Peter *and* Paul *called* Biſhops, *whereby we may note that Biſhops were none others, then the very ſame that were* Elders. *Touching this purpoſe we read in the Hiſtory of* Martin *the Popiſh Saint, how a certaine man came into a place in* Affrica, *& there in a poore Cottage found an elderly man, whom they thought to haue beene ſome plaine Countryman; Within a while they ſaw many people come flocking to him, to whom hee preached and expounded the word of God, whereby they perceiued that hee was their Paſtor or Biſhop, For in thoſe daies there was no difference, either in apparell or manners betweene the* Biſhops *and the reſidue of Chriſtians.*

In which ſaying of *M. Luther*, theſe three things are to bee obſerued: First, that there was no difference in the word of God, (and by the doctrine of the Apoſtles) betweene a Biſhop and an Elder or Miniſter, or as he is now called a Pariſh Prieſt, in the Latin word (taken out of the Greeke) *Presbiter*, for in the new Teſtament (as you haue heard before)

fore) hee is never called *Sacerdos* that is to say a *Priest*, as in all the old Testament it is ever Englished. But heere you see plainely by the iudgement of *M. Luther*, that a Bishop by the word of God and doctrine of the Apostles is nothing else but the Minister of a Parish. And you heard before how preeisly and violently hee reiected whatsoever ordinance in the Church hath not the expresse word of God and commandement for it. And therefore, hee saith, touching all constitutions of Bishops, without this expresse warrant wee ought to take them for lyers and deceiuers, and by no means to subscribe unto them. Seeing this hee speaketh not onely of Ceremonies and other traditions; but even of the government and orders of the Church, as in the same place within a few words he plainely & vehemently expresseth. *For* (saith hee) *there is nothing so pernicious, nothing so monstrous, nothing so beastly as to goe about to gouerne the Church of God without the warrant of Gods owne word and worke. And therefore the Apostle* Peter *saw great reason to adde thus much, thereby to teach, how the Church ought to be gouerned.* 2 Pet. 4. 11.

And in the fift chapter hee doth in a manner repeate the same againe, for taking occasion from the care and diligence that every Bishop and Pastor, ought to haue of euery particular within his owne flocke. *Heereby* (saith he) *wee may well perceiue and know, that a Bishop is euen the same that is heere meant by an Elder: And therefore it is not true, which some say, that a Bishopricke is a dignitie, and a Bishop onely he that weareth a forked* Miter: Episcopacie *is not a name of dignity, but of Office.* Which thing hee also In chap. 5.

affirmeth

affirmeth in diuers places, as in his booke *contra Papatum* he ſaith. Biſhops whereſoeuer they be in all the world, are equall to our Biſhops or Pariſh Miniſters and Preachers: Of none can it be ſaid, one is Lord, and other a Seruant. Where *Luther* vſeth this word *vel parochis* which muſt needes be engliſhed, either after the Popiſh phraſe, Pariſh prieſts, or in better Engliſh pariſh Miniſters. Which you ſee heere *M. Luther* maketh as great a Lordbiſhop as a *Dioceſan* Biſhop or Biſhop of a Dioceſe, and vnto this rule he pulleth downe the proud *Pope* himſelfe and ſo breaketh the necke of his Popedome. For hee ſaith that Biſhops in all the world are not other in right and truth, but Pariſh Miniſters: and that the one ought not to liue like a Lord & th'other like a miniſter or ſeruant. And vpon the 5. chapter of *Peter* aforeſaid hee ſaith, *Furthermore. the Apoſtle Peter calleth it peculiarly the flocke of Chriſt, as though he ſhould ſay: Thinke not, that the flocke is any of your owne, ye are but onely Seruants and miniſters to looke vnto it, ye are no Lords nor Maſters ouer it.* And further afterward he ſaith: *For we haue but on L. Ieſus Chriſt, & he it is that gouerneth our ſouls. Elders and Paſtors haue no further charge than to feed. And here in one word the Apoſtle Peter ouerthroweth all the kingdome of the Pope: and concludeth that no Biſhop hath any authority, ſo much as in one word to clog & ty the conſcienees of the faithfull to the obſeruation of their precepts; For they themſelues ought to be ſeruants and Miniſters, and to ſay: thus ſaith the Lord, and theſe be the words of Chriſt; it is not wee, the words are none of ours: and therefore ye ought to doe*

In Chap 5. 2

that

that which is here commanded. According to that which Christ saith Luke the 22. *The Kings of the Gentiles raigne ouer them, and they that beare rule ouer them are called gracious Lords, but ye shall not be so. Contrary whereunto the* Pope *boasteth and bragteth, saying: we ought to be Lords, and to us onely it belongeth, to exercise chiefe rule and supreme authoritie,*

The second thing that I speake of to be obserued in the former saying of *Marten Luther* is this. That the estate of Bishops in those dayes was such, that a Bishop could not be known by any Lordly countenance, or attendance, from a plaine man of the counrrie.

The third thing is, that in his apparell hee differed nothing from the common sort of men, he had not on his head (as our booke of Martyrs (of a certaine Bishop saith) a *Geometricall*, (that is to say, a square) *cap, although his head be round*: nor a white *rochet* vpon his blake coat: nor a priests cloke, nor a formall gowne. For by those Mathematicall marks hee must needs then haue been known from a plaine man of the Country, as that foresaid Bishop in *Africa* was not. Yea though hee had been an vnpreaching Prelat, and so could not haue been known by his preaching.

But let vs heare what M. *Luther* further saith. In our booke of Martyrs many things are specified which are most worthy to be noted concerning him: but for breuities sake I will onely obserue this one thing, namely, that hee affirmeth *the voyces of the people, ought not to be seuered from the chooſing of Eccleſiaſticall persons.* In which point all the ancient

Fox. Edition 1570 to. 2. pag. 976. Election of Ministers ought to be by the Church to whom they belong.

auncient Fathers doe with one voyce agree with M. *Luther*: they were alſo choſen themſelues in that manner, and ſo cauſed other to be choſen. And likewiſe all the Proteſtant writers, and lights of the Goſpell doe generally affirme in their writings that by the law of God, and by the holy Scriptures it ought to be ſtill obſerued in the Churches of God. And yet at this day it is exploded out of many Churches (as namely here with vs) that profeſſe the Goſpell, as a thing that cannot ſtand with a Chriſtian commonwealth: wherein I will onely recite the words of our booke of Martyrs, and one worthy ſentence, and alſo one notable example out of auncient Fathers, and ſo leaue it to the conſideration of the Chriſtian reader, and to the conſciences of all chriſtian Magiſtrats that profeſſe the Goſpell: with mine owne prayers to God, that this Apoſtolicke order of chooſing of Miniſters, may be againe reſtored to all Chriſtian Churches. *After which time of the Apoſtles* (ſaith our booke of Martyrs) *the election of Biſhops and Miniſters ſtood by the Cleargie and the people with the conſent, of the cheife Magiſtrate of the ſame place, & ſo continued all the time of the Primitiue Church, till the time and after the time of* Conſtantine *the fourth Emperour, which Emperour* (*as writeth* Platina *and* Sabellicus Enead. 8. *lib.* 6.) *publiſhed a law concerning the election of the* Romane *Biſhop, that he ſhould be taken for true Biſhop whom the Cleargie and people of* Rome *did choſe and elect without any tarying for any authoritie of the Emperour of* Conſtantinople *or the deputie, of* Italie, *ſo as the cuſtom and faſhion had euer been before that day*, anno 635. And

Fox pag. 5. edit 1570 col. 2.

Platina Sab. Ene. 8. l. 5.

anon

anon after in our booke of Martyrs it is thus written, *likewise vowsons and pluralities of benefices were things then asmuch vnknown as now they are pernicious to the Church, taking away all free election of Ministers from the flockes of Christ.* Heereunto I adde touching this matter as I promised first a most worthy sentence out of *Cyprian* who florished about 260 yeares after Christ. Hee in his 68. Epistle saith. *Plebs obsequens præceptis Dominicis & Deum metuentes a peccatore preposito seperare se debet, nec se ad sacrilegi sacerdotis sacrificia miscere; quando ipsa maxime habeat potestatem vel eligendi dignos sacerdotes vel indignos recusandi. Quod & ipsum videmus de diuina auctoritate descendere vt sacerdos plebe præsente, sub omnium oculis diligatur, & dignus atq; idoneus publico judicio ac testimonio comprobetur.* The people being obedient vnto the commandement of God & fearing God, ought to seperate themselues from a wicked Pastor or Minister, and not to ioyne themselues to the sacrifice of a sacrilegious Priest, seeing the People it selfe cheifly hath power either to choose priests that are worthy, or to refuse those that be vnworthy: which thing wee see doth come from the authority of God, that the Priest may be chosen in the presence of the people, that he which is worthy and meete for the place, may be allowed with a publike judgment and testimony. And a little after he concludeth, saying, *Et sit ordinatio justa & legitima que omnium suffragio & judicio fuerit examinata.* And let the ordination be just & lawfull which is tryed by the judgment and voyce of all.

Vowsons and pluralities of benefices.

Cyprian Epist. 68. inxta pamelium.

And now as I said take one example,

Athanaſius. namely of *Athanaſius* the great. The confeſſion of whoſe faith is read in our Churches of *England* at this day, and holden for vndoubtedly true in all the Churches of Chriſtendom: who liued in the moſt tumultuous time, and times of greateſt contention that euer was in the Church, euen in the time of publike broyles & ſtrife, between the *Arrians* and the *Catholikes*: when the manner of election by the people muſt needs, if euer, be moſt dangerous vnto the quietneſſe of the common wealth, and vnto the eſtate of Kings and Princes. Yet when *Athanaſius* was choſen Biſhop of Alexandria, and the matter brought in queſtion before the Emperour, whether hee was lawfully choſen, which his enemies denied: the Synod of Alexandria make their Apologie for his defence in theſe words: *Aiunt igitur poſt obitum Epiſcopi Alexandri cum paucisſimi eſſent qui Athanaſij mentionem facerent, ſex vel ſeptem Epiſcopos clanculum & in loco obſcuro eum in preſulem elegiſſe, &c. Nos autem contra cum tota ciuitate, & vniuerſa prouincia teſtamur omnem multitudem populumq; Catholicæ Eccleſiæ in vnum coactum, quaſi in ſpeciem vnius corporis & animæ, clamoribus vociferationibuſque poſtulaſſe Athanaſium Eccleſiæ Epiſcopum dari.* They ſay that after the death of Biſhop *Alexander*, when there were very few which made any mention of *Athanaſius*, ſix or ſeuen Biſhops priuily and in an obſcure place, did chooſe him to bee Biſhop. But we contrariwiſe with the whole Citty, and generally with all the Province, doe teſtifie that the whole multitude and people of the Catholique Church, being gathered together in one, as it were, in the forme of one body

Synod. Alexand. Apol. 2.

and ſoule, with exclamations and outcryes required to haue *Athanaſius* to be giuen vnto them the Biſhop of their Church.

If ſixe or ſeuen of our Lord-biſhops with their traines of twentie, thirtie, or forty horſe a peece, ſhould meet together about an election with ſuch of their friends as they could gather together in their aſſembly; trow you the thing might be ſaid to be done obſcurely and in a corner: or may we thinke that thoſe Chriſtian and moſt mightie Emperous had neither wit nor knowledge how to governe their Common-wealths? Or that *Athanaſius* the great, and all the excellent Fathers of the Primitiue Church, and *Luther* and *Zuinglius*, and all the lights of the Goſpell ſet vp by Gods wonderfull worke in this our age (for the caſting downe of Antichriſt and the great whoore of Babell) vpon all the golden Candleſtickes in *Germanie*, *Helvetia*, *Savoy*, *France*, *Scotland*, and the *Low Countries*, and many other places, vnderſtand not: what by the word of God ought to be done in the election of Biſhops and Paſtors, and onely the Lord Biſhops of *England* by their Lordly lookes vpon their learned bookes, or by ſome ſecret inſpirations haue the contrary revealed vnto them? But if all the Chriſtian Emperours, and all the ancient Fathers did think this manner of election might well ſtand with the godly government of the Common-wealth, and ought not to be altered: and that both the election of Biſhops, Paſtors, and Miniſters, and excommunication alſo ought neuer to be done without conſent of the people even when the Biſhops were growne vp to bee little pettie Lords, and the regiment of a Biſhop was crept to

the limits and bounds of a Dioceſe, and ouer whole Cities; where, by the reaſon of the exceeding greatneſſe of the multitude, there muſt needs follow great ſturres and troubles, with what facilitie and eaſineſſe might this order be brought in againe, if the Biſhops were reduced into their priſtinate eſtate appointed vnto them by the word of of God, and by the holy Scripturs, namely, to be the Biſhop or Paſtor of one congregation only? Vpon wch poynt I wil ſet down briefly, the words of that excellent light, *Francis Lambard* ioyned by God with *Luther* in *Germany* touching the limits of a Biſhops regiment, together with the right of election of the Paſtors, and excommunication of the offenders: and of *Zuinglius*, the firſt light ſet vp by God among all the golden Candleſtickes of *Helvetia*.

F. Lambard.

This noble and famous *Francis Lambard* in the preface of his booke intituled, *The ſumme of Chriſtianity*, tranſlated into Engliſh, and dedicated vnto the moſt noble Qu. *Anne*, mother to our late ſover. Qu. *Eliz*. In his Epiſtle to the noble Prince of *Lauſana*, hee ſaith: *Nor you ſhall not maruell that I ſaid, there bee many Biſhops of one Cittie: for verily euery Citty hath ſo many Biſhops, as it hath true Euangeliſts or Preachers: for euery Preacher of the truth, I ſay of the truth, that doth not Preach lies, decrees, inventions, dreames, lawes and counſels of men, but the moſt pure and ſimple word of God, is a true Biſhop, although hee bee not called ſo of many: the Church of God hath no other Biſhops but theſe.*

And anon after he ſaith: *For verily euery pariſh ought to haue his proper Biſhop, the which ſhould*

should be choſen of the people, and confirmed by the commonalty of the Church of euery place; and to do this thing they haue no need of letters, rings, ſeales, tokens, and ſuch other of this kinde very much vſed, cleane contrary to the word of God. And ſo long they ſhould be accounted for Biſhops, as they preach moſt purely the Goſpell of the kingdome of God. From the which if they ſwarue one iot, and teach ſtrange doctrine, they ought to be depoſed and put out, of them by whom they were elect and choſen, that is to ſay, of the commonaltie of the Church aforenamed, and other more fit for the purpoſe to be elect.

And in the fifth Chapter in the ſaid booke of the *Summe of Chriſtianity*, hee hath theſe words: It is the moſt grieuous crime, and by no meanes to be ſuffered, that many children of perdition doe depriue the people of God of their right and iuſt title, that is, to chooſe them a paſtor. And afterward hee ſaith; All Canons of the world cannot lawfully chooſe one Biſhop of the Church of Ieſus Chriſt. And againe he ſaith, Deacons of the Church bee thoſe that the faithfull chooſe for to gather and deſtribute to the poore the almes of the faithfull. And anon after: The Church of God hath no Miniſters beſides theſe Biſhops and Deacons.

Now to the words of *Zuinglius*, he in a certain place ſaith thus; *A multis iam ſeculis ad noſtra vſque tempora, quæſit Eccleſia certamen fuit, ortum nimirum ex regnandi cupiditate. Nam hoc ſibi quidam arrogarunt vt ſe dicerent eſſe Eccleſiam, &c.* There hath been contention what a Church is, frō theſe many ages vntill our times, which verily hath riſen from the deſire of bearing rule. *Zuinglius Artic. 8. c. planas.*

For

For some men haue arrogated this vnto themselues, to say that they are the Church, that all things might bee ordered by their hand. But omitting the devises of men whereon some in this cause do rest, wee will write of the Church out of the holy Scriptures, and the minde of the Spirit.

A Church therefore I doe finde is taken two wayes in the holy Scriptures.

First, for the company of all those who in a sure and firme faith doe beleeue in Christ their onely head. This is scattered through the vniuersall world. Who knowes this Church? Onely God. But what shall we say of the Pope, Cardinals, and Bishops, which came together into a Counsell? Are not they also the Church? I answer, they are onely mẽbers of this Church if so be that they beleeue in Christ, and acknowledge him for their head. If they beleeue not, they belong not to the Church at all. So farre of it is, that they should bee the Church. But thou wilt say, they ere a Church Representatiue. Of this I finde nothing in holy Scriptures; out of mens devises any man may faine any thing. Wee rest on the holy Scripture: against which thou wilt not attempt any thing, if thou be a Christian.

The Church militant.

Synodus.

Secondly, a Church is taken for the seuerall congregations which conueniently meet together in some one place for the hearing of the word, and receiving of the Sacraments. The *Grecians* call these *Parikias*, Parishes. Of this manner of a Church Christ speaketh *Math.* 18. saying, *Tell the Church.* And so *Paul* useth the name of the Church, 1. *Cor.* 2. *To the Church which is at Corinth, &c.*

A visible Church.

And furthermore afterward. *Quid audio? Episcopus*

piscopus ne solus excommunicare potest? Putabam Ecclesia esse datum? What do I heare? May a Bishop alone excommunicate? I had thought that had been appoynted to the Church. But perhaps they will say a Bishop onely is the Church, Christ saith, *Tell the Church*: doth a Bishop then, or an Abbot signifie a Church? Excommunication belongeth not to one man whatsoeuer person he be, but to the Church. For Christ said not, wee should refuse the company of a man, when he had contemned an admonition or twaine (therefore one onely man cannot excommunicate) but then at the last when he hath despised the admonition of the Church: therefore no man but that Church can excommunicate, wherein he dwelleth which by his sin hath offended. Vnto the Church, and the Pastor of the Church belongeth this right of pronouncing sẽtence of excomunicatiõ against the offẽder. And further he saith *Tradunt excommunicationem ab Episcopo latam Ecclesiæ esse excommunicationem. Sed obseruandum (supra ea quæ octavo articulo diximus) Ecclesiam in scripturis accipi aut pro omnibus Christianis qui in istis terris visibiliter nunquam conueniũt soli Deo noti, atque in hac Ecclesia omnes sunt qui Deo patri per Christum fidunt & nituntur: & hæc est Ecclesia quam in articulis fidei profitemur: aut pro singulis quibusque ecclesijs, quas paræcias vocant. Conventiculum ergo & conspiratio personatorum istorum Episcoporum sub Ecclesiæ nomine comprehendi non potest, nec id possunt ex scripturis ostendere quod ipsi sint ecclesia, etiam si rumpantur. Ecclesia ergo nequaquam sunt. Cui ergo ecclesiæ offendens peccator indicari debet? Ad ecclesiam vniversalem Christus nimirũ nos ire non mandat, nam hæc nusqua hic coit corporaliter.* Artic. 51.

They hold that the excommunication by the Biſhops is the Churches excommunication. But (ſaith hee) thoſe things are to bee obſerued (which before wee haue ſpoken in the eighth article) that the Church in the Scriptures is either taken for all Chriſtians, which upon the earth doe never viſibly meete together, which are onely knowne unto God, and in this Church are all they which beleeue in God the Father and cleaue faſt unto him through Chriſt, and this is the Church which wee acknowledge in the Article of our faith: or elſe it is taken for euery particular Church which they call Pariſhes. Therefore the conventicle and the cloked conſpiration of theſe diſguiſed Biſhops cannot be comprehended under the name of the Church, neither can they proue it by the Scriptures that they be the Church, though they would burſt, therefore it is cleere that they bee not the Church unto which the offending ſinner ought to bee ſhewed: for it is manifeſt that Chriſt doth not command us to go tell the uniuerſall Church, for this Church neuer meetes together bodily.

Synods.

And againe, hee ſaith, *Quis enim omnes pios congregare poſſet, reſtat ergo ut eccleſiæ iubeat Chriſtus iudicandum peccatorem quam paræciam vocamus.* For who can gather together all the faithfull, therefore it can bee taken none otherwiſe but that Chriſt commandeth the offender to bee iudged by the Church which wee call a Pariſh.

Now let us go forward to heare what the reſt of the excellent Lights and Angels or Meſſengers which God hath rayſed in this our age and ſet up upon the Golden Candleſtickes

ſectaries (among which Chriſt himſelfe walketh) in *Germany, Helvetia, Savoy, France, &c.* concerning the pulling downe of the whore of Babell, and the reformation in the points of Religion aforeſaid. Wherein if there be any that thinke ſome ſpeeches before, or hereafter to be uttered, bee over bitter, let them marke what *M. Luther* ſaith upon the Epiſtle of *Peter* aforeſaid. *Now there bee many* (ſaith he) *that can wel enough abide to haue the Goſpell Preached, ſo that there might bee no exclaiming and ſpeaking againſt the Wolues: I meane, ſo that the Preachers in their Sermons would forbeare exclaiming and taunting againſt Prelates. But although I Preach ſound doctrine, and that which is true, and though I feede and teach (my charge) the ſheepe well and rightly, yet is not that ſufficient: for it is further required at my hands to keepe the ſheepe from danger, and to haue a carefull regard unto them, that Wolues come not among them to driue them away out of their fertile and wholeſome paſtures. For to what purpoſe is my building, if when I haue couched and orderly layd my ſtones, another ſtraight wayes come and hurle them downe as faſt againe, and I ſeeing him forbid it not? The Wolfe is well enough contented that the ſheep bee well fed, and fatted in good Paſture, becauſe the fatter they bee, the pleaſanter and daintier prey hee thinketh to make of them: But that Dogges ſhould inceſſantly barke and baule at him, that hee cannot abide, ſuch barking dogges they cannot abide, but dumbe dogges they can beare well enough withall.*

CHAP.

CHAP. IX.

Of M. Bucers *and* Peter Martyrs *writings and practiſe againſt the corruptions in queſtion in England.*

THe next light ſet vp among the golden Candleſticks of Germany to ſhew forth the darkneſſe of Antichriſt, and the blindneſſe of the Romiſh Babylon, was M. *Bucer*, who for his learned excellency was ſent for by K. *Edward* the ſixt, & appointed to be the Diuinity Reader in *Cambridge*, of whom M. *Fox* in our booke of Martyrs ſaith: *Hee brought all men into ſuch admiration of him, that neither his friends could ſufficiently praiſe him, neither his enemies in any point finde fault with his ſingular life and ſincere doctrine.*

Bucer pag. 2145 edit. 1570. col.

How earneſtly M. *Bucer* deſired to haue a better reformation of Religion in *England* then was in King *Edwards* time, appeareth evidently in his booke *De Regno Chriſti*, written to King *Edward* that moſt gratious and religious King of England, whom both *Ridly* Biſhop of *London*, & *Cranmer* Archbiſhop of Canturbury, confeſſed to haue more Diuinity in his little finger then they themſelues in their whole bodies, as you may reade in our booke of Martyrs: ſuch an excellent impreſſion of true Divinity had God ingrauen in his breſt being then but a child: who no doubt if had lived, as he had in many things well begun, ſo would he haue made a full reformation of thoſe foule corruptions that remained and yet remaine to this day, and would haue reduced all the Churches in his Dominions, vnto the primitiue

mitiue and Apoſtolick order and Diſcipline, which *M. Bucer* in his ſaid booke *of the kingdome of Chriſt* written unto him for the ſame purpoſe, ſo earneſtly deſireth: Whoſe words in his firſt booke and 15. chapter are theſe. *Vt vero claris Dominus & graviſſimis verbis diſciplinam ſuam cum vitæ vniverſæ, tum agendæ penitentiæ, tum etiam ſacrarum ceremoniarum ſancivit, &c.* With what plaine and cleere words (ſaith *M. Bucer*) hath the Lord eſtabliſhed his Diſcipilne, as well of the whole courſe of life, as of ſhewing publicke repentance, and alſo of the holy Ceremonies? Yet how few ſhall you finde, even among thoſe which are counted men of ſpeciall note among Chriſtians, which I will not ſay deſire with all their heart to haue this Diſcipline reſtored, which is the onely Diſcipline of health or ſaluatiõ, but that think it not a thing worthy once to goe about it: they ſay, the times are now far otherwiſe, then it was when this Diſcipline flouriſhed in the firſt Churches; men are now of another ſort, and it is to bee feared leaſt by the reſtoring of this Diſcipline the Churches ſhould bee more troubled, then edified, and that more men ſhould thereby bee frayed from the Goſpell, then ſhould be brought unto it. To conclude that it is to bee feared that by this meanes it ſhould grow into a new tyrannie of a falſe Clergie vpon the people of Chriſt. But doe not theſe men euen by their own words manifeſtly convince themſelues of their horrible ignorance, concerning the profite of the kingdome of Chriſt, and the true benefites thereof? For know not they that the Kingdome of Chriſt is a Kingdom of all ages, and of all men which are elect to ſaluation?

De regno Chriſti. 1, 15

ſaluation? They are ignorant that King Ieſus, that is ſay, the Sauiour of men, and the beſt Paſtor or Shepeheard of his owne Sheepe, hath inſtituted nothing at all and commanded nothing to thoſe that are his, which is not healthfull vnto them in all times and places, if it bee uſed as he inſtituted and commanded the ſame.

Bucer in Epheſians. 4. And upon the fourth chapter to the *Epheſians* hee ſaith. Sathan goeth about to make men beleeue, that by the reſtoring of the Diſcipline, the faithfull Miniſters ſhould be thought to ſeek ambitiouſly, the ſame tyrannie which Antichriſt did.

Yee ſee with what force of words *M. Bucer* lamenteth the lack of true Diſcipline in England, even in King *Edwards* time, and how vehemently hee deſired the King to reſtore and eſtabliſh the ſame, which in his time could never bee performed by reaſon of his ſuddaine death in the minority of his yeares.

And afterward in the daies of Queene *Elizabeth* the Goſpell was receiued aboue forty yeares, and no fault by publick authority amended (which King *Edward* left) in the Diſcipline of the Church. Wherein by the way I cannot but note one prettie little point of the Dragon that ſubtile Serpent Sathanas, for the better ſafegard of his ſonne Antichriſt his credite, and his deere daughter *Babylon*, the great whore of *Rome*, for ſlily and cunningly hee ſo ſcraped out this peece of publiqne prayer in all Queene *Elizabeths* time which both in King *Henries* time, and King *Edwards* time was uſed, that it could never bee reſtored unto this day: Namely, *From the tyrannie of the Biſhop*

Bishop of Rome, and all his detestable enormities, good Lord deliuer us: For hee knew full well no small number of his owne enormious abhominations were yet reteyned in the Discipline of the Church, to the great comfort of himselfe, and of his sonne Antichrist the Pope, and his deere daughter the Church of Rome. And it might iustly bee taken for a Prophesie that wee should not in her daies bee delivered from the detestable enormities of the Bishop of Rome, left unreformed in King *Edwards* time.

But let us heare further what *M. Bucer* saith to King *Edward* in his second booke of the Kingdom of Christ, and the first chapter. *Primum haud dubito, Serenissime Rex, Maiestatem tuam ipsam videre, hanc quam requirimus, imo quam requirit salus omnium nostrum regni Christi restitutionem ab Episcopis nullo modo expectandum, &c.* *First I doubt not most gracious King* (saith M. Bucer to king *Edward*) *but your owne Maiesty doth see that this restoring againe of the Kingdom of Christ which wee require, yea, which the salvation of us all requireth, may in no Wise bee expected to come of the Bishops, seeing there bee so few among them which doe vnderstand the power and proper offices of this Kingdom: and very many of them by all meanes (which they possibly can and dare) either oppose themselues against it, or deferre it and hinder it.*

And after in the same booke hee concludeth, saying: *De reformando itaque Episcoporum ordine Serenissimæ Maiestatis tuæ cum primis animus intendendus.*

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Therefore the mind of your moſt excellent Ma. jeſtie muſt principally be ſet vpon reforming of the order of Biſhops.

Of theſe places before cited, firſt the reader may plainely ſee, with what vehemency this Angell and ſtarre holden in the right hand of Chriſt deſireth and requireth to haue the reformation in England, which yet cannot be obteined, to be ſquared, according to the firſt Churches which were in the Apoſtles time. Secondly that the objections which are now commonly made againſt the reformation are euen the ſame, which Satan & his children made in King *Edwards* time, the wilfull and horrible ignorance whereof *M. Bucer* manifeſtly diſcouereth. Thirdly, that noe hope of this reformation and the reſtoring of the kingdom of Chriſt, which euen the ſaluation of vs all requireth, was to be expected at the hands of the Bps. Fourthly, that the King ought ſpecially to bend his mind to reforme the order or eſtate of the Biſhops. And to ſpeake the truth, ye might truely affirme that the King began at a wrong end, when hee began at the pariſh Prieſts & leapt ouer the Lord Biſhops: for that was a tithing of mint and annis, and a leauing of the waighter matters of the law vndone. It is a memorable and a true ſaying, that *Sigiſmund* the Emperour vſed in the Counſell of *Conſtance*. *Non a minoritis ſed a maioritis inciendum eſt.* For where the Counſell pretended to make a reformation in the Church one ſtood vp and ſaid, the reformation muſt begin at the *Fryer Minorits*, that is at the little ones: no ſaid the Emperour, *not at the little ones, but at the great ones*, meaning that they ought to begin not at the beggerly *Fryer*

Sigiſmund.

Minors

Minors, but at the pompous and proud Prelats and Popes. And *Ieremiah* the Prophet ſpeaking of the beggerly ſort, and great men ſaith: *Therefore I ſaid, ſurely they are poore, they are fooliſh, for they know not the way of the Lord, nor the iudgment of their God. I will get me vnto the great men, and will ſpeake vnto them: for they haue knowne the way of the Lord, and the iudgement of their God: but theſe haue altogether broken the yoke, and burſt the bonds.* And in the 23. chapter: hee ſaith, ſpeaking of the Prophets which were the cheifeſt and in higheſt degree of all Eccleſiaſticall perſons in that time. *Therefore thus ſaith the Lord of hoſts concerning the Prophets behold I will feed them with wormwood and make them drinke the water of gall, for from the Prophets of Ieruſalem is wickednes gone forth into all the land.* Ier. 5. 4, 5 Cha. 23. 15

Now let vs heare what *M. Bucer* ſaith touching the great liuings of the Lord Biſhops, and the poore eſtate of the pariſh Miniſters. Firſt to the Lord Biſhops hee ſaith in his ſecondb ooke of the kingdom of Chriſt. *Agnoſcant igitur tandem grauiſſimam ſuam culpam Epiſcopi, quod eccleſias tam diu iam, tamque horrendæ, non tam neglexerunt quam vaſtauerunt.* Let the Biſhops at the laſt acknowledge their moſt greeuous fault, that now ſo long time they haue not onely neglected, but violently robbed the Churches. And in the 13 chapter hee toucheth againe the reſtoring vnto the poore Pariſhes that which the Biſhops by injurie and robberie had taken from them. *Si vero parœchiis non ſit tam multum reliquum, vt inde proſpici queat fidelibus earum miniſtris, tum certe, vti*

& ſupra diximus, ab Epiſcopis & ditioribus ſacerdotijs petendum erit, vnde & his deſpoliatis parochijs conſulatur. Hic communio ſanctorum exercenda erit, vt egentibus eccleſiis ſuccurratur ab ijs quæ abũdant. If there be not (ſaith *M. Bucer*) ſo much left vnto the Pariſhes, as thereof there may bee made a ſufficient prouiſion for their faithfull Miniſters, then certainely (as we haue ſaid before) there muſt be taken from the Biſhops and richer benefices where with theſe pariſhes that haue been ſo ſpoyled, may be ſufficiently prouided for. For heerein the Communion of Saints ought to bee exerciſed, that the Churches wch ſtand in need may be helped by them, that doe abound. And anon after he ſaith? *Valeat itaque Domini lex: dignus eſt operarius cibo ſuo & mercede. Item duplici honore digni ſunt presbyteri qui bene præſunt eccleſiis, maxime qui laborant in verbo & doctrina. Debent autem hi, & ſuo doccre exẽplo reliquos Chriſtianos vt cum eis datur quibus alantur & tegantur, his ſint contenti. Valeat & lex ſpiritus ſancti: veſtra abundantia ſublevet illorum inopiam & illorum abundantia ſubleuet veſtram inopiam quo ſit inter vos æqualitas.* Therefore let the law of the Lord take his force, which ſaith the workman is worthy of his meate, and his wages, and alſo the Elders which rule the Churches well are worthy double honor, chieflie thoſe which labour in the word and doctrine. And theſe alſo ought to teach all other Chriſtians by their example, and when there is giuen vnto them, foode and raiment, with that let them be content. And alſo let the law of the holy Ghoſt ſtand in his full force: let your abundance vphold their need, that there may

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be equalitie. I need not to put the reader in any remembrance what to obſerue in theſe wordes, they are plaine enough; that the Lordly liuings of Biſhops ſhould be taken from them, and they themſelues ſhould not liue like Lords but in a meane eſtate as well as the reſt of the Miniſters. And touching the reſt of the popiſh reliques he ſaith; *Vndoubtedly as there is no agreement at all betweene* CHRIST *and Beliall, ſo ſincere & vnfeined chriſtians can by no means ſuffer themſelues to be clogged with any whit of Antichriſts traſh and trumperie &c. Wherefore ſo ſoone as true godlines and the right worſhip of God hath been preached and profeſſed of many, Antichriſts Ceremonies and rites ought by and by to be abrogated, and the reformation therof may not be prolonged &c. Theſe are indeed (ſaid he) ouer mild & too ſoft and ſober Chriſtians which can beare with ſuch Antichriſtian traſh: like vnto them who at Corinth knowing that an Idol was nothing, did eate things offered vnto Idols, and boaſted (as theſe our men doe) in this wiſe: In outward matters wee are free. What is that to mee, that another vſeth thoſe things naughtily, I will vſe them well, &c. Thus doe they (forſooth) prouide goodly for the weake ones, yea they ſerue their owne bellies, ſeeking to gratifie ſuch as are either Chriſts enemies, or elſe back-ſliders, for no man beſides theſe will earneſtly contend for Superſtitious ceremonies: this is their modeſt bearing, and delaying, whereby they are ſo farre from furthering of the Goſpell, that by little and little they do vtterly aboliſh it.* Buc. in Mat. 18. 7.

Thus you heare *M. Bucers* judgment, that noble light ſet vp by God in *Germanie*, and

by King *Edward* brought into *England*, and made the diuinity Lecturer in *Cambridge* both for the eſtabliſhing of the Diſcipline ſet downe by Chriſt and his Apoſtles in the firſt Churches, for the taking away of the Lordly eſtate of Biſhops, and for the vtter aboliſhing of all our vaine and beggerly Ceremonies which hee calleth *Antichriſtian trash*. Vnto him I will joyn *Peter Martyr* his compreſbyter, or fellow Elder, brought into *England* alſo by King *Edward*, and made the Diuinitie Lecturer in *Oxford*. Whoſe departing from *Argentine* in *Germanie*, was greatly lamented, he was (ſaith *Sleidan*) a man there exceedingly beloued for his ſincere judgment, his great mildnes & modeſtie, and for his incomparable learning. In his Epiſtle to the Lords of *Polonia*, profeſſors of the Goſpell, and Miniſters of the Church there, when they began to make reformation of religion in the rite of adminiſtring the Sacraments; ſaith *M. Martyr*, That manner is moſt to bee imbraced which ſhall be moſt plaine, and moſt remoued from the Papiſticall trifles and Ceremonies, and which ſhall come neereſt to the purenes which Chriſt vſed with his Apoſtles. Chriſtian minds ought not to bee occupied much in outward rites & Ceremonies, but to be fed by the word, to be inſtructed by the Sacraments, to be inflamed vnto prayers, to be confirmed in good works, and excellent examples of life. Moreouer I counſel you, that in any wiſe ye bring in Diſcipline into your Churches ſo ſoone as poſſible ye can, for if it be not receaued at the beginning when men are very deſirous of the Goſpell, it will not ſoone be admitted afterward, when (as it happeth) ſome coldneſſe ſhall creepe in. And

Pet. Martyr.

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how vainely you ſhall labour without it, very many Churches may be an example vnto you, who ſince they would not at their very firſt reformation take upon them this healthfull yoke, could never afterward, as touching manners and life, bee brought into order by any iuſt rule: Whereof it happeneth (which I ſpeake with griefe) that all things in a manner haue ſmall aſſurance and doe threaten ruine on euery ſide. Therfore it is a grieuous loſſe, and a certaine deſtruction of Churches, to want the ſtrength of Diſcipline. Neither can it be truely and ſoundly ſaid, that they haue & do profeſſe the Goſpell, which either be without Diſcipline, or do contemne it, or bee not delighted therewith: Certainely ſince in the Euangeliſts, and in the Apoſtolicke Epiſtles it is taught with ſo great diligence, it muſt bee confeſſed not to bee the leaſt part of Chriſtian Religion: Whereby it commeth to paſſe that the Goſpell ſeemes to bee deſpiſed of them which haue baniſhed from themſelues ſo notable a portion thereof. But under what deuiſe or colour it is reiected at this day in many places, is worthy the hearing: They ſay that there is a danger, leaſt under the colour of Diſcipline, the Miniſters of the Church ſhould take upon them tyrannie, ſhould reproue, correct, and excommunicate, for no iuſt cauſes, but at their own pleaſure, &c. Neither doe theſe good men perceiue, that there needeth not bee any feare of the Miniſters, where the rule of the Goſpell, as touching brotherly correction is obſerued; For this charge is not to bee committed to the authority and will of one man, but in the ſhutting out from brotherly ſociety them which will not

bee amended, a conſent of the Church muſt bee had, by whoſe authority if it bee done, no man can iuſtly complaine of the tyrannie of one, or of a few.

Marke how this Divine lecturer, which hath ſo good teſtimony of his ſincere iudgement, great modeſty and mildneſſe, and of incomparable learning, would haue the Diſcipline receiued whereſoeuer any reformation of Religion is made, and ſaith plainely, it is a great part of Chriſtian Religion, and a notable portion of the Goſpell, and that they which refuſe or reiect it may bee counted enemies, and not louers of the Goſpell: and that the charge of excommunication is not to be committed to one man, or to a few, but to the whole Church. And as for the rites and ceremonies, and adminiſtration of the Sacraments, hee ſetteth down theſe three caueats to bee obſerved in the uſing of them. Firſt, that they bee moſt plaine and ſimple: Secondly, that they bee moſt removed from the ſuperſtitious trifles of the Papiſts: Thirdly, that the manner of uſing them come neereſt to the pureneſſe that Chriſt and his Apoſtles uſed. Certainly if M. *Martyr*, were now in *Oxford*, and with all his ſincerity and modeſty, and learning, ſhould maintaine this moſt plaineneſſe in the miniſtration moſt furtheſt removed from Popiſh ceremonies and trifles, and cry out for the pureneſſe that Chriſt and his Apoſtles uſed, he ſhould be turned out for a wrangler, or a Puritane, if hee had no more hurt.

But let us heare what M. *Martyr* ſaith further upon theſe points, In his Common places ſpeaking of the gouernement of the Church,

Church, hee ſaith: *If thou reſpect Christ, it ſhall bee called a Monarchie: For hee is our King who with his owne bloud hath purchaſed the Church unto himſelfe, hee is now gone into heauen, yet doth hee gouerne this Kingdome of his; indeed not with his viſible preſence, but by the ſpirit, and word of the holy Scriptures. And there bee in the Church which doe execute the office for him,* Biſhops, Elders. Doctors, *and others, bearing rule, in reſpect of whom it may be iuſtly called a gouernement of many, &c. But becauſe in the Church there bee matters of very great waight and importance referred unto the people (as it appeareth in the Actes of the Apoſtles) therefore it hath a conſideration of publick gouernment; But of the moſt waight are accounted excommunication, abſolution, chooſing of Miniſters, and ſuch like: ſo as it is concluded, that no man can bee excommunicated without conſent of the Church.* Part. 4. c. 5. ſect. 9. Com. in 2. Cor. 5. 13.

And anon after hee ſaith, Cyprian *writeth unto* Cornelius *the Biſhop of* Rome, *that hee laboured much with the people that they which are fallen might haue pardon: which if it might haue beene giuen by himſelfe, there had beene no need that he ſhould ſo greatly haue trauelled in perſwading of the people.*

And *Auguſtine* againſt the Donatiſts ſheweth the ſame, when hee ſaith: We muſt then ceaſe to excommunicate, if the whole people ſhall bee infected with one, and the ſelfe ſame vice, For it will not (ſaith hee) conſent to excommunication, but will defend & maintain him whom thou ſhalt excommunicate, wherfore this right pertaineth to the

Church neither ought to bee taken from the same, against which opinion they chiefly are, which would haue the same to be committed to one Bishop or Pope. And in the fifth Section a little before hee giueth this definition of excommunication. *Excommunicatio est, &c.* Excommunication is the casting out of a notorious wicked man from the fellowship of the faithfull, by the iudgement of them that bee chiefe, and the whole Church consenting, by the authority of Christ, and rule of the holy Scriptures, to the saluation of him that is cast out, and of the people of God.

And after hee had confirmed the same by diuers places of Scripture, hee saith; seeing it is the Gospell of Christ as touching all the parts, it ought to bee receiued of the Church, and credite euery where to bee giuen unto it, so as they are to bee wondred at which would professe the Gospell, and yet do exclude this particle.

And touching the magnificence of Bishops and their stately using of Ciuill affaires: In the same part and twenty chapter, section sixteene hee saith: *But why in times past (in the old Testament) were both Principality and Priesthood ioyned together? This may bee declared the cause; Namely, that in those persons Christ was shadowed, to whom was due both the true Priesthood and Soueraigne Kingdome: But after his comming vpon the earth, wee haue no other Priest but himselfe, our onely Mediator and Redeemer: Vndoubtedly those Ministers of the Church which are instituted by him, are appointed to Preach the Gospell of the Sonne of God, and to administer the Sacraments:*

In 2 Kings. 11. initio.

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wherefore it is meete they ſhould abſtaine from outward Principalitie and adminiſtration of ciuill affaires. ſince they haue beene ſo inſtructed by Chriſt: for hee ſaid unto his Apoſtles; The Princes of the Nations haue Dominion ouer them, but it ſhal not be ſo among you: *and being required by a certain mā to command his brother to diuide the inheritance with him, ſaid,* Who made mee a iudge ouer you? *Shewing that it agreeth not with his vocation while hee remaineth upon the earth, to haue authority to diuide heritages: And after the ſame manner ought Miniſters to iudge themſelues to bee ſent euen as hee was ſent. Moreouer,* Paul *informeth his* Timothie, *and inſtructing him as touching the holy Miniſterie, ſaith;* No man that warreth entangleth himſelfe with the affaires of this life, *where hee uſeth an Argument of compariſon, to wit, from the leſſer to the greater, even ſo, as if hee ſhould ſay: if it bee not lawfull for them which are bound by the office of warfare, to take upon them other buſineſſe or Trade of life, much leſſe ought they which are bound to the holy Miniſtery, intermeddle themſelues With other charges, for their vocation requireth the whole man, becauſe they muſt not onely twiſe or thrice in the yeare execute their office, but it is neceſſary that (as the Apoſtle Warneth) they Preach the Goſpell, aud earneſtly apply themſelues to reading doctrine both in ſeaſon and out of ſeaſon.*

And yet more expreſly in his Commentary upon the thirteenth chapter to the Romanes, hee ſaith, They will anſwer that Miniſters indeed haue not the ſword inaſmuch as they are Miniſters, but haue receiued it from

from elſe-where, and that by iuſt title and poſſeſſion: Chriſt indeed did ſerue his vocation, for hee came in humility, by his paſſion and death to redeeme mankinde, but his example is not to be followed in all things; otherwiſe no Chriſtian ought to beare the office of a Magiſtrate, for Chriſt bare it not: Wherefore they affirme that hee left an example onely to men, tending to perfection, ſuch as are *Monks* and begging *Friers*, which (as they ſay) haue renounced the world: Neither can they abide that *Peter* ſhould preſcribe vnto his ſucceſſors when hee ſaid, that *hee had neither Gold nor Siluer*, but that hee left onely a patterne of perfection unto them, which ſo order their life as hee did, who forſaking all that hee had followed Chriſt, that hee might the readiler ſerue him: But theſe men ſhould remember, that not onely examples, but alſo commandements make on our ſide, For Chriſt ſay, *The Kings of the Nations beare dominion ouer them, but ſo ſhall not yee:* And theſe words are to bee underſtood ſingularly and particularly of the Apoſtles and Miniſters, and not of all men univerſally, &c. Further, who ſeeth not that theſe two functions do ſo hinder the one the other, that hee which exerciſeth the one, cannot execute the other: For it is an hard matter to finde one ſo prompt and ready that can rightly and orderly adminiſter but even one of theſe functions.

And againe in his Common Places the fourth part, and thirteenth chapter, ſection ewelue, hee ſaith: But our falſe Eccleſiaſticks will bee Princes and reigne, and yet Chriſt would bee no King; And when hee was ſought

ſought for, to the end he ſhould be made a King, hee vtterly refuſed it, yea rather hee plainly confeſſed, that his kingdom is not of this world: hee ſaid alſo vnto the Apoſtles, *Princes of the Nations doe beare rule over them, but yee ſhall not do ſo.* Peter alſo, whoſe ſucceſſors theſe men profeſſe themſelues to bee, warneth Miniſters that they ſhould not exerciſe dominion over the flock. And vpon the ſecond booke of *Samuel*, the ſixth chapter, hee ſaith: *Arca iſta per allegoriam non incommodum refert nobis Eccleſiam Dei.* This Arke by a fit allegorie doth repreſent vnto vs the Church of God; which ought to be carried and borne at this day vpon the ſhoulders of Biſhops. But now many Biſhops doe even the ſame things that theſe Leuits did, of whom we ſpake. For when they would ſeeme to bee pillers of the Church, in the meane time they giue themſelues altogether to idleneſſe and pleaſures, and lay the Arke vpon their Vicars, Suffragans, and Commiſſaries, which oftentimes a man can call nothing elſe but brute, and moſt blockiſh headed beaſts.

And in the 12. chapter of *Samuel*, ſpeaking of Archbiſhops and Biſhops, hee ſaith: *Admoniti officij ſui reſpondent ſe habere ſubſtitutos & vicarios qui iſta curent. Ita labor aliorum eſt & proventus ipſorum: vtque eſt in libro Iob, Boves arant & Aſini paſcuntur.* When they are admoniſhed of their dutie, or office, they anſwere, that they haue Vicars, & ſubſtitutes, which take the care and charge of thoſe things: ſo other men take the pains, and they take the profit; and as it is in *Iob*, the Oxen plow the ground, and the Aſſes are fed, I might heere, and not vnfitly ſet

Pag. 1275. edit. 1570.

set down the words of M. *Fox* in his Booke of Martyrs, where he saith: *Every Prelat, or benefiсed person ought himselfe to discharge his cure without Deputie or Vicar.*

CHAP. X.

Of Mr. Bullingers Church-reformation.

NOw let vs proceed to other of the excellent lights that God hath set vp in the middest of the deepe darknesse of Antichrist, vpon some of the golden Candlesticks of *Helvetia* or *Swicerland*. Of *Zuinglius* somewhat hath been said already, whom Mr. *Bullinger*, that excellent learned man succeeded, whom *Pantaleo* in his Ecclesiasticall Chronicle calleth one of the Fathers and lights of the Gospell; whose Decads and Sermons being translated into English, and set forth by publicke authoritie in Queene *Elizabeths* time, to bee read either privatly or publickly, as appeareth in the preface: for the commendations thereof it is said, That they are fit to bee read out of the pulpit vnto the simplest and rudest people of this land, the doctrine of them very plain without ostentation, curiositie, perplexitie, vanitie, or superfluity: very sound also, without Poperie, Anabaptisme, Servetianisme, or any other heresie. And afterward in the conclusion of the preface it is sayd: These Sermons of M. *Bullingers* are such, as whether they be vsed privately, or read publickly, whether of Ministers of the word, or other Gods children, certainly there will be found in them such light and instruction for the ignorant, such sweetnesse and spirituall comfort for consciences, such heauenly

Bullinger.

delights

delights for ſoules, that as perfumes the more they are chafed the better they ſmell, and as golden mines, the deeper yee digge them, the more richer they ſhew: ſo theſe, the more diligently ye peruſe them, the more delightful they will pleaſe, and the deeper yee digge with daily ſtudy in their mines, the more golden matter they will deliuer forth to the glory of God. Now therefore let vs heare what this Angell and light of the Goſpell ſet vp by the Lord vpon a golden Candleſticke of *Helvetia*, ſaith.

And firſt of the Elderſhip, or Elders in euery Church to bee vſed. Like as the Lord (ſaith M. *Bullinger*) would haue the tranſgreſſing Miniſters privatly to be admoniſhed and corrected, ſo doth hee extend the commodity of the ſame admonition and correction to the whole Church. And therefore the ancient Church had a holy Senat of Elders, which diligently warned them that tranſgreſſed in the Church, corrected them ſharply, yea, and excluded them out of the Eccleſiaſticall fellowſhip, namely, if they perceived that there was no hope of amendment to bee looked for in them. But in the latter times the Popes and Biſhops tyrannically taking that kinde of puniſhment into their hands, and exerciſing it ſacrilegiouſly, contrary to the firſt inſtitution, haue turned an wholeſome medicine into an hurtful poyſon, making it abhominable both to the good and bad. *Decad. 5. ſerm. 10.*

Behold what fruit this alteration of Gods Order and Ordinance in the Church hath brought by taking away the Elderſhip from the Church or Congregation, and committing it vnto the Biſhops: who by their Lord-

ly

ly authoritie tyrannically (saith M. *Bullinger*) tooke it from the Church into their owne hands, and that euen in some places where the light of the Gospell is set vpon the golden candlesticks thereof, whereby they haue turned an wholsome medicine into an hurtfull poyson, making it abhominable both to the good and bad, as in all Queene *Elizabeths* time we might see here in England, that by their Lordly power oftentimes for such a trifling matter as an honest Magistrate would haue been ashamed to haue laid a man by the heeles, they were not ashamed to commit a Christian to the Divel. And shewing what the Elders were, hee saith: Wherefore the Elders in the Church of Christ, are either Bishops, or otherwise prudent and learned men added to Bishops, that they may the more easily beare the burden laid vpon them, and that the Church of God may the better and more conveniently be gouerned. For *Paul* saith, *The Elders that rule well, let them be counted worthy of double honor, most specially they which labour in the word and doctrine.* There were therefore certaine other in the Ecclesiasticall function, who albeit they did not teach by and by as did the Bishops, yet were they present with them that taught in all businesses. Perhaps they are called of the same Apostles else-where, Governours, that is to say, which are set in authoritie concerning discipline, and other affaires of the Church. And in this poynt with *Bullinger*, M. *Peter Martyr* most plainly agreeth. *Hee that ruleth well, &c.* This me thinketh (saith M. *Martyr*) is most fitly to bee vnderstood of Elders: not of them wch had charge of the word and doctrine. But of those which were ap-

Decad. 5. serm. 3.

1. Tim. 5.

2 Cor. 12.

Martyr in Rom. 12.

appoynted as assistants vnto the Pastors; they as being the discreeter sort, and indewed with greater zeale and godlinesse, were chosen out from among the Laitie. Their office was chiefly to attend vnto Discipline, &c.

And touching the Lordship of Bishops, where it is objected against them that think Bishops should be no Lords, that they would maintain the Anabaptistical opinion, which deny Magistracie and the authoritie of Kings and Princes, *M. Bullinger* confuteth the *Anabaptists* with the selfe same reason and scripture, whereby hee proueth that Bishops should bee no Lords. And vnlesse that Christians (saith *Bullinger*) when they are once made Kings, should continue in their office, and governe kingdoms according to the rule and lawes of Christ, how (I beseech you) should Christ be called King of Kings, and Lord of Lords? Therefore when he said, *Kings of nations haue dominion over them, but so shall not yee be*, he spake to his Apostles, who stroue among themselues for the chiefe & highest dignitie. As if he should haue said: Princes which haue dominion in the world, are, not by my doctrine displaced of their seates, nor put besides their thrones; for the Magistrates authority is of force still in the world, and in the Church also. The King or Magistrate shall reigne, but so shall not ye: yee shall not reigne, ye shall not be Princes, but teachers of the Word, and Ministers of the *Churches*. Thus briefly (saith hee) I haue answered to the Anabaptists obiections. And againe vpon the very same matter in like sort the 5. Decad, amd 2. Sermon, citing the like place of *Peter*. Not as though yee were Lords ouer Gods heritage (saith he)

Decad. 5. serm. 9.

hee) *Peter* ſpeaketh not of any Empire and Lordſhip, yea by expreſſe words hee forbids Lordly dignitie. For euen as he is appointed of the Lord a Miniſter and an Elder, not a Prince and a Pope: ſo alſo he appoynted no Princes in the Church, but Miniſters and Elders, who with the word of *Chriſt* ſhould feed *Chriſts* flocke. And vpon that place of *Luke* the 22. *The Kings of the Gentiles raign ouer them, and they that beare rule ouer them are called gracious Lords, &c.* This ſimple and plaine truth (ſaith M. *Bullinger*) ſhall continue invincible againſt all the diſputations of theſe *Harpies*. The moſt holy Apoſtles of our Lord *Chriſt* will not bee Lords ouer any man vnder pretence of religion: yea, the Apoſtle *Peter* in plaine words forbiddeth Lordſhip over Gods heritage, and commandeth Biſhops to be examples to the flocke.

Decad. 5. ſerm. 5.

Marke how M. *Bullinger* applieth this place of Scripture, and how bitterly he ſpeaketh againſt the Lordſhip of Biſhops, calling them *Harpies*, that is, monſtrous birds, hauing maiden viſages, and talents of a miſchievous and marvellous capacitie. But before in the ſame Sermon he ſaith: In the order of Biſhops and Elders from the beginning, there was ſingular humilitie, charitie, and concord, no contention or ſtrife for prerogatiue, or titles, or dignity. For all acknowledge themſelues to be the Miniſters of one Lord and Maſter, and coequall in all things touching office or charge. He made them vnequall, not in office, but in gifts by the excellencie of gifts. And therefore in the firſt Decad, and ſecond Sermon, he ſaith, Did not Chriſt himſelfe refuſe a crowne vpon earth?

And

And did not hee that is Lord of all, minister? Doth not hee himselfe disallow that any Minister should seeke any prerogatiue, no, not in respect of the Eldership? *He that is greatest among you* (saith hee) *let him bee as the younger*: He therefore commandeth an equality amongst them all.

And therefore *Ierom* iudgeth rightly, saying, that by the custom of man, and not by the authority of God, some one of the Elders should bee placed over the rest, and called a Bishop, whereas of old time, an Elder or Minister and Bishop were of equall honour, power, and dignity. And it is to bee obserued, that *Ierom* speaketh not of the Romish Monarchy, but of euery Bishop placed in euery Citty aboue the rest of the Ministers. And to answer the obiection which is made in defence of the Lord-bishops, that they take not vpon them civill offices, and Lordly dignities, but by their Princes and Magistrates it is laid upon them and given them, hee saith, Shall we beleeue that *Peter* would haue receiued secular power with Imperiall gouernement if the Emperour *Nero* had profered it him? No, in no wise, for this word of the Lord took deep root in his inward Bowels, *But it shall not bee so with you.*

And touching the election of Bishops and Ministers, this bright starre fixed in the right hand of Christ saith. They which thinke that all power of ordaining Ministers, is in the Bishops Dioceſans, or Archbishops hands, doe vse these places of the scripture. *For this cause I left thee in Creta* (saith *Paule* to *Titus*) *that thou shouldest ordaine Elders in euery Citie.* And againe, *Lay hands suddainly*

Decad. 5. serm. 4.
Titus 1.
1 Tim. 5.

on no man. But wee ſay, that the Apoſtles did not exerciſe tyranny in the Churches, & that they alone did not execute all things about election or ordination, other men in the Church being excluded. For the Apoſtles of Chriſt ordained Biſhops or Elders in the Church, but not without communicating their Counſell with the Churches, yea and not without hauing the conſent and approbation of the people. And a little after he ſaith. So vndoubtedly Titus, though it were ſaid vnto him. *Ordaine Elders in euery cittie*, yet hee vnderſtood that hereby nothing was permitted to him which he might doe priuatly as he thought good, not hauing the aduiſe and conſent of the Churches. Wherefore they ſinne not at al that ſhaking off the yoak and tyrannie of the Biſhops of Rome, for good and reaſonable cauſes to recouer that ancient right graunted by Chriſt to the Churches. And as for Archdeacons, he coupleth them with the filthy vermine of Monks, ſaying: And when wealth increaſed there were Archdeacons alſo created, that is to ſay, ouerſeers of all the goods of the Church: They as yet were not mingled with the order of Miniſters or Biſhops, & of thoſe that taught, but they remained as ſtewards or factors of the Church goods. As neither the Monks at the beginning executed the office of a Prieſt or Miniſter in the church. For they were counted as lay men, not as clearks, and were vnder the charge of the Paſtors. But theſe vnfortunat birds neuer left ſoaring vntill in theſe laſt-times they haue climed into the top of the Temple, and haue ſet themſelues vpon Biſhops and Paſtors heads. And touching the Leuiticall apparell and Lordly eſtate

Decad. 5. ſerm. 3.

Arch-deacons.

eſtate of Miniſters hee preciſely concludeth thus. The miſticall attire and garments of the Prieſthood, hee neither did commend to his Apoſtles nor leaue to his Church, but tooke them away with all the Ceremonies that are called the middle wall betwixt the Iewes and the Gentiles. The Lord himſelfe and his Apoſtle *Paul* will haue the Paſtors of his people clad with righteouſnes and honeſtie: and doe preciſely remoue the Miniſters of the Church from ſuperioritie and ſecular affaires. Now if the Lord himſelfe and his Apoſtle, doe preciſely remoue the Miniſters of the Church frō ſuperioritie & ſecular affaires, I wiſh it might alſo bee remembred and preciſely followed, which the Kings Maieſtie ſaith in his firſt booke to his Sonne our Noble Prince: for, ſaith our gratious King, In any thing that is expreſly commanded or prohibited in the booke of God, you cannot be ouer preciſe. And for a full concluſion in this matter *M. Bullinger* ſaith; That order or function inſtituted by Chriſt in the Church, ſufficeth euen at this day, to gather, gouerne, and preſerue the Church on earth; yea without theſe orders which in theſe laſt ages new inuentions hath inſtituted. For that doth the thing it ſelfe witnes, and the abſolute perfection of the Primitiue Church avoucheth it. And therefore at the laſt hee vſeth this exclamation. Oh happie had wee been, if this order of Paſtors had not been changed, but that auncient ſimplicitie of Miniſters, that faith, humility, and diligence had remained vncorrupted. But in proceſſe of time all things of auncient ſoundnes, humilitie, and ſimplicitie vaniſhed away, whileſt ſomethings are turned vpſide down:

Decad. 5. ſerm. 18.

Baſile. Dor. 1 part.

Decad. 5. ſerm. 4.

Sermon.

ſome things either of their own accord were out of uſe, or elſe are taken away by deceit, ſome things are added to, &c. Whereunto I will adde the exclamation of myne own ſoule, ſaying. Oh, happy ſhould wee be if it might pleaſe his gratious Majeſtie to reſtore vnto his poore ſubjects of England the auncient orders of the Eccleſiaſticall Miniſters, ſet down by Chriſt and his Apoſtles, without any other orders which mans inuention hath inſtituted: for that order and function ſufficeth euen at this day to gather, gouerne, and preſerue the Churches of God vppon earth without any of theſe orders, and ſuch like, which mans inuention hath brought in: namely, Archbiſhops, Dioceſan Lords, Archdeacons, Deanes, Commiſſaries, Officials, which are brought in by mans inuention and not once mentioned in the ſcripture.

The Authors deſire.

CHAP. XI.

Of M. *Muſculus and Gualters ioynt oppoſition againſt them.*

Muſculus. AND ſo I will proceed to M. *Muſculus* ſet vp alſo as an excellẽt light of God among the golden Candleſticks of *Tigurie*, and the *Switzers*; I haue already ſhewd out of *Muſculus*, that in plaine wordes he ſaith. That the deuice of men, that Biſhops ſhould be greater then other Miniſters, was ſuch a miſcheife to the Church, that we may thank the cuſtome thereof for all the wealth, pride, and tyrannie of our Princely and riding Biſhops, and for the corruptions of all Churches; which if the auncient Fathers did now ſee, they would no doubt acknowledg it not to

Pag. 14, 15.

The Deuils inuention.

be

be the deuice of the holy Ghost, as it was pretended; But of the Deuill himselfe to take away the true Ministery of the Church of God set downe by Christ and his Apostles. Now further in his booke of Common places, *Tit.* [Of the Ministery of the word of God,] he saith. It is not meet that a Bishop do conuert the power of his Ministery to other Churches, but to Minister faithfully in the same wherein he is elected and confirmed, like as it was not conuenient for the Apostle to conuert his Apostleship to a Bishoprick, and to be restrained to one Church onely: which is falsly attributed vnto the Apostle *Peter*. Wherefore let the Bishops looke to themselues, which whereas they doe not lawfully minister in one Church, yet they do extend their power not to a few Churches, but vnto whole Prouinces also. Let them read *Chrysostome* vpon the Epistle to *Titus* the first chapter, *By Citties* he saith. Indeed he would not haue a whole Iland committed vnto one man, but euery man to haue his charge and care alone. And anon after he saith, Yea the impudencie and state of Bishops is becom so great that a number of Bishopricks be swallowed vp in the gurmandise of some one Metropolitan Bishop, such as there be many now a dayes. And the Bishop of Rome euen like the Deuill (painted with his wide mouth) deuoureth vp all the Bishopricks and Churches of the world: And a little before he saith. They that boast themselues to be the successors of the Apostles, ought not to extoll themselues aboue the Apostles, which would not be taken for Lords, (that had authority to command) but for Ministers seruing the will of the

As also it is unto Iames. The like is to be said of Titus, Tim. Mark euang. Chrys. Tit. 1

Lord. And a non after hee ſaith: Thirdly, that Elders, Biſhops, and Paſtors be all one, it is manifeſt by that which wee doe read in this wiſe. And ſending meſſengers from *Miletus* to *Epheſus*, hee ſent for Prieſts or Elders of the Church, and when they came vnto him, he ſaid, *you know that from the firſt day &c.* And a little after, *Looke therefore to your ſelues and to all the flocke, in which the holy ſpirit hath ſet you Biſhops to feed the Church of God, &c.* The ſame which *Luke* calleth the Prieſts or Elders of the Church of *Epheſus*, thoſe *Paul* calleth Biſhops and ſaith, that they be ſet there to that intent, to feed the Church of God. So we do ſee manifeſtly, that Prieſts or Elders, Biſhops and Paſtors bee all one: And that there was in one ſelfe ſame Church iointly together many Biſhops, and that appointed by the holy Spirit, as wee may ſee alſo by that which wee do reade in the Apoſtle, ſaying; *Paul and Timothie the ſeruants of Ieſus Chriſt, to all the Saints in Chriſt Ieſus, which bee at Philippos together with the Biſhops and Deacons.* Lo there were many Biſhops together alſo at Philippos.

And touching the queſtions in Baptiſme, thus hee entreateth thereof: *Auguſtine* ſaith, *If wee will in words declare, that the litle children do know in godly matters, which do not yet vnderſtand worldly matters, I feare leſt wee ſhall ſeeme to doe wrong unto our very ſenſes in ſo ſaying, whereas the plaine euidence of the truth doth eaſily ſurmount all that ſtrength and meanes of our ſayings*: I *know what* Auguſtines *anſwer was unto this queſtion to* Boniface *the Biſhop, where hee writeth in this wiſe: It is anſwered, that the childe*

Aug. ep. 57. ad Dardan.

childe doth beleeue which hath not yet any affection of faith; It is answered that it hath faith because of the Sacrament of faith: Thus (saith hee) hee calleth Baptisme the Sacrament of faith, But in case that the Sacrament of faith, be faith, how is it said that the infant hath faith which hath not yet baptism, & is therefore demanded whether that hee doth beleeue, to the intent that hee may receiue Baptisme? Againe, the question is not whether hee hath the Sacrament of faith or not, but whether hee doth beleeue? The question is of faith, and not of the Sacrament of faith; yet for all that, it cannot bee truely reported, that hee hath faith therefore: And so it is a very feeble answer, that this great man maketh in this matter, forasmuch as the infant when he is thus demanded, hath neither faith, neither the Sacrament of faith: For how should hee haue that which he hath not receiued? But yet thus they are compelled to answer the matter, which will needs maintaine and keep this custome used in the Church without any ground of it: And this being so fond a custom that it cannot be defended, risen first of this, that the Bishops did disorderly apply that forme of baptizing of such as were of perfect years of understanding, unto the baptizing also of infants, and so began to demand of infants of the abrenouncing of Satan, and of the faith in the holy Trinitie, as well as they did of thē that were of years of full age: In my iudgement it were more conuenient if the Father of the infant that is to bee baptized were present at the font to require Baptisme for his childe, & that he should be openly examined of his faith in the presence of all that stand by, of the faith, not which the infant hath, but which hee himself is

himſelfe hath in Chriſt our Lord and Sauiour, and whereunto he will bring vp and teach his infant.

Vnto *M. Muſculus* ſucceeded M *Gualter*, who vpon the Prophet *Zephaniah* that prophefied onely in the time of King *Ioſiah*, which was the chiefeſt reformer of Religion that ever raigned among the Iewes, yet notwithſtanding this Prophet ſent of God, was ſuch a vehement taxer of the defects in the reformation of Religion and remnants, of Baall, and relicks of ſuperſtition left in *Ioſiah* his time, that none of all the Prophets did more exclame againſt the reliques that were left, or threatned greater plagues for lack of full reformation: Whereupon *M. Gualter* in his firſt Sermon vpon the Prophet *Zepheniah*, vſeth this ſpeech in the name of the Lord: *My ſeruant* Ioſiah *remoued away many things, but becauſe through your vngodlineſſe many things yet remaine, being contrary to my Lawes, verily I my ſelfe will bring forth Broomes much more rough, wherewith theſe abhominable relickes with their patrones or defendors, ſhall bee cleane purged, &c.*

Gualter.

Gual. vpon Zepha. ſer. 1

And in his ſecond Sermon a little before the end hee thus concludeth: *But let vs conſider the degrees of ſuperſtition which the Prophet in this place maketh menion of. The firſt is when the remnant of ſuperſtitions is kept, when God granteth liberty to reforme things, crafty aſſemblers doe attend vpon theſe ſuperſtitions whereunto they beare good will, and by little and little ſpread them abroad, by and by after followeth open idolatry; but leaſt they ſhould ſeeme to forſake God altogether, firſt there is inuented a ceremo-*

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faine mixture, but the ſame at length degenerateth to a plaine defection or falling from God, and theſe things certainely, even at this day are ſeene every where, and doe wee as yet marueil at the wrath of God hanging ouer our heads. Let us learne therefore to attend and waite vpon the word of God, to flie all occaſion of evill.

Behold England.

O that our Prelates of *England* would attend and waite upon the word of God, and ſo flee all occaſion of evill, conſidering the degrees of ſuperſtition how they increaſed even in King *Ioſiahs* time, namely, by retayning the relicks of ſuperſtition, and not to invent a certaine mixture, whereby muſt needs follow a degeneration, to a plaine defection and falling from God. For every Country man can tell that if a crab-tree bee graft with the ſweet apple called the apple of paradice, or with the moſt excellent apple that is in the world, although the graft doe grow and flouriſh maruelouſly well, yet if the ſients be ſuffered to grow, by little and little within a while, the crabbe-tree ſients will ſo prevaile, and the graft of the good fruit ſo decay, that the whole tree will turne againe to bee a crebbe-tree and beare no fruite but crabbes. So in King *Henrie* the eighth time, the Popes ſupreme head was cut off, and the graft of Gods word was ſet vp in every Church throughout *England*, *Which graft* (as *Iames* ſaith) *is able to ſaue our ſoules*, if it bee receiued with all meekeneſſe, and all filthineſſe laid apart; But King *Henry* the 8. ſuffered almoſt all the boughes upon the ſtocke beneath the graft to grow, K. *Edward* pared of many of them, Q. *Mary* laid ſuch violent hands upon the graft, that ſhe pulled

Iames 1.

it cleane out of the ſtock and caſt it into the fire. Our late gratious Queene *Elizabeth* receiued from heauen a graft againe, and ſet it into the ſtock, which by the bleſſing of God grew and flouriſhed, but the boughes and ſients which King *Edward* left, ſhee ſuffered ſtill to grow; as the pompous eſtate of *Biſhops*, with the abhominations of *Pluralities* and *Non-reſidencies*, and ſuch like, with diuers bad and beggarly *Ceremonies* which all remaine to this day.

O that our Prelates of *England* would lift vp their eies to heauen and behold the wrath of God, which (as *Gualter* ſaith) hangeth over our heads for theſe reliques of Antichriſt, and other our ſinfull wickedneſſe, then would they ſurely be ſo farre from maintaining the ſame, or perſwading his Maieſty to let them continue, that humbly on their knees they would beſeech him (though all their wealth and pompe ſhould periſh) yet with his mighty hand to rent off the Crabbe-tree ſcientes, and with the ſharpe ſword, to cut off the boughes that grow vpon the ſtocke, whereby the bleſſed graft of Gods word might liuely grow & flouriſh, which except it be done can never proſper, nor as the Apoſtle ſpeaketh can never haue free paſſage and be glorified.

And it is worthy to be noted, that to his great honour it is written: *Ioſiah alſo tooke away them that had familiar ſpirits, and the Sooth-ſayers, and the Images, and the Idols, and all the abhominations that were eſpied in the Land of* Iudah *and* Ieruſalem, *to performe the words of the Law, which were written in the booke that* Hilkiah *the Prieſt found in the houſe of the Lord.*

2 Kings 23. 24.

But this is to be obſerued in his moſt excellent reformation, that the text ſaith, he tooke away all the abhominations that were *eſpied* in the land of Iudah and Ieruſalem. For where very great defection and falling away from true religion is eſtabliſhed by publicke authoritie, it is a maruellous difficult matter for a Prince that would make reformation thereof, to eſpie whatſoeuer ought to be reformed. So that if there bee not daily more and more amended, the ſtents of the Crab tree ſtocke being ſuffered, will out grow the graft and ſpoyle the tree: as we ſee in this moſt excellent reformation which *Ioſiah* made, which yet is ſo bitterly taxed, not onely by *Zephaniah* the Prophet, but alſo by *Ieremiah*, as you may read in the third chapter, where he ſaith, *The Lord ſaid alſo vnto me, in the dayes of Ioſiah the King, haſt thou ſeen what this rebell Iſrael hath done? For ſhe hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there plaid the harlot. And I ſaid, when ſhe had done all this, Turne thou vnto me, but ſhe returned not, as her rebellious ſiſter Iudah ſaw. When I ſaw that by all occaſions rebellious Iſrael had plaied the harlot, I caſt her away, and gaue her a bill of diuorcement: yet her rebellious ſiſter Iudah was not afraid, but ſhe went alſo and playd the harlot.* And afterward in the 10. and 11. verſes, he ſheweth how high the abhominations of *Iudah*, euen in the time of Ioſiah were growne. *Neuertheleſſe* (ſaith *Ieremiah*) *for all this her rebellious ſiſter Iudah hath not returned vnto me with all her whole heart, but fainedly, ſaith the Lord. And the Lord ſaid vnto me, The rebellious Iſrael hath iuſtified her ſelfe more then rebellious Iudah.* Ier. 3. 6, 7, 8.

For

For greater was the ſinne of *Iudah* which ſaw the wrath of God fall vpon *Iſrael*: and yet having ſo great a light of the word of God among them, ſuffered ſtill the ſients of ſuperſtition to grow, till at the length they made an vtter defection and falling from God. And to this purpoſe and effect M. *Gualter* alſo ſpeaking of our time, ſaith Wee ſee diuers Goſpellers alſo ſtumble at the ſame ſtone, which while they will not ſwarue one ſtrawes bredth from the firſt reformation of their Churches, doe not onely maintaine old errors in ſome poynts, but ſuffer new daily to ariſe, let vs therefore follow the readineſſe to yeeld to that which was in the Primitiue Church. And vpon the firſt chapter, and firſt verſe he ſaith: There is one other thing very profitable and neceſſary to bee knowne, that is to ſay, what maner of countenance the Primitiue Church had which was founded by the Apoſtles, according to the which the Church in all ages ought to be reformed, when any errors or abuſes ſhall happen: touching which thing as all men diſpute thereof in theſe dayes, ſo ſhall a man finde very few which will take the ſtraight way opened by the Apoſtles to amend the ſame. Whereby it commeth to paſſe, that we put new errors in the place of old, and driue away old ſuperſtitions with new, as peeviſh and noyſome as the old, whereas if wee would obſerue the things written by *Luke*, we ſhould haue a certain and infallible rule, as well of doctrine as Ceremonies, which the Apoſtles left vnto the Church. And touching the Lordſhip of Biſhops, vpon thoſe words of *Matthew* the 20. Chapter. *Eſt Conſtantini, &c.* (ſaith M. *Gualter*) they cloake

Gualt. in act. 6, 5, Hom. 41.

Hom. 1.

clooke themſelues by the donations of *Conſtantine*, *Pipin*, *Charles* and *Lodewicke*, yet we oppoſe this place of *Mathew* againſt them, by which it is manifeſt, that they ought not to haue taken ſuch gifts or donations, ſeeing Chriſt doth ſo expreſly forbid them, that they ſhould not haue dominion or rule and command like Kings of the world. And anon after hee bringeth in Chriſt ſaying; *In very deed if I had come ſo into the world, that I might haue reigned like an Earthly King, or that I had a guard, or many ſeruants to wait vpon me, or to bee occupied in my ſeruice, you might not without ſome cauſe haue promiſed to your ſelues ſome ſuch matter, and haue dreamed of ſome preferment.* And taking occaſion (vpon the 1. chapt. of the Acts, and 23. verſe) to ſpeake of the chooſing and electing of Miniſters, hee ſaith; Hereby is reproued that moſt corrupt and pernicious vſage of chooſing of Miniſters, which many yeares hath borne all the rule in this matter, where many times ſome one perſon in many Churches, uſeth to chooſe and order Miniſters of his own authority: wherein chiefly, Abbots, Biſhops and Prouoſts be too blame, and many of them alſo that glory in the name of the Goſpell, and will be taken for reformers of the Church, handle not the matter much better: for while they put Monkes and Biſhops out of their uſurped poſſeſſion, as right is; yet they reſtore not to the Church the libertie which by tyranny they took from it, but at their owne pleaſure adminiſtrate the things uſed in old time, uſurped by the ſame Biſhops and Monkes, &c. Which inconuenience, vnleſſe it be ſhortly repreſſed, it will bring vs forth both Simonie, and the deadly

Math. 20.

In Act. 1. 23.

Hom. 9.

The Biſhops of England.

deadly confuſion of all Eccleſiaſticall Diſcipline

Let the Reader marke how this light of the Goſpell ſet vp by Chriſt vpon one of the Golden Candleſtickes in the middeſt of the deadly darkneſſe of Antichriſt, calleth it a moſt corrupt and pernicious order: that one Biſhop or Abbot ſhould make or appoynt Miniſters (in any, much more in many Churches) by his owne authority.

Secondly, that the living of Dioceſan Biſhops ſhould of right be taken from them, as well as of Monkes.

Thirdly, that many that doe profeſſe the Goſpell, handle the matter as ill as the Monkes and Popiſh Biſhops; In that they reſtore not againe to the Church and Congregation the libertie of chooſing Miniſters, which by tyranny they tooke from them, ruling the matter by their Lordly eſtate, as they liſt themſelues.

Fourthly, that this euill alſo ſhortly, if it be not amended, will bring into the Churches that profeſſe the Goſpell, both Simonie and the vtter confuſion of Diſcipline. And after in the ſame Homily, hee ſaith: *Whoſoeuer would haue in the Church the ancient authoritie of Diſcipline, and the boldneſſe of the Prophets and Apoſtles in the miniſterie, and to beeſhort, the old integritie and ſoundneſſe of the whole Church; let him labour to recouer and call againe this auncient order of chooſing Miniſters, ſhewed to vs by the Apoſtles.*

Note. Obſerue Chriſtian Reader, that whoſoeuer wiſheth to haue the old integritie and ſoundneſſe of the whole Church, ought to labour in his degree as much as in him lieth,

to

to recouer and call againe this ancient order of chooſing Miniſters ſhewed vs by the Apoſtles, that is, with the Churches free conſent. In Act. 15.

But in another Homily hee ſaith; *Through the couetouſneſſe and ambition of Biſhops it is come to paſſe that the libertie of the Church is treden vnder foote, and chooſing of Miniſters dependeth vpon them.* O wicked wretchedneſſe of thoſe Biſhops, which doe not onely herein, through their couetouſneſſe and ambition, offend Chriſt, and rob his Churches of their right: but alſo with great crueltie and bold faces maintaine the ſame to bee well done, and purpoſe to continue therein to their liues end? And of the chooſing of Deacons likwiſe vpon the ſixth chapter, he ſaith; *Therefore the chooſing of Deacons to whom the adminiſtration of the Church goods is committed, belongeth to all the Church.* But afterward vpon the 15. Chapter hee ſaith; *Now where the ambition of Prelats hath diſturbed and broken this order, who contrary to the commandement of* Peter *the Apoſtle, haue chalenged vnto them a Lordſhip ouer the inheritance or Church of Chriſt, the cõgregations are every day moleſted with new contentions, and there appeareth no end, either of errors, or moſt bitter debates.* I think verily M. *Gualter* in theſe words pointed with his finger ſpecially to *England*: for no Nation of Chriſtendom, that is called a *Reformed Church*, or had the Goſpel once ſhining in at the window, hath had, or is like to haue ſuch endleſſe contention, and continuall errors, onely through the Lordſhip and magnificent eſtate of Lord Biſhops, which no reformed Church in all *Europe* hath retained but *England*. And vpon the 13. chapter he ſaith, We muſt iudge them called

22. Hom. 104.

Hom. 41.

Hom. 104.

Hom. 86.

called of God that are furnisht wᵗʰ neeessary gifts of the holy Ghost; and chosen, by the voice of the lawfull Congregation: for that the Church hath heerein her voice and election, appeareth plainely by this place. And likewise in the 1 chapter Homelie the 9. hee saith, *And the holy Ghost would haue all this historie so diligently described, for that a sure rule and president might be left to them that came after, whereby to rule the election of Ministers.* And touching the dignitie and superioritie of Ministers one ouer an other, he saith. *Although the dignitie of all Ministers in the Church is a like, and none ought to challenge power or authoritie ouer* other, yet an order is necessary in the Church which can neuer be kept and maintained, except Ministers will obserue modestie, and humilitie among themselues. And in the 3 Homelie about the chosing of *Mathias*, hee saith; First Peter will haue a partner or fellow ioyned with the Eleauen, not a seruant whom the rest at their pleasure might command. For he knew that equalitie was needfull among Christs Ministers. And in his 4 Homelie shewing that Christ had warned his Apostles many waies, and in many plaine termes, that they should not liue at ease and in Princly pallaces like Lords: but suffer aduersitie and possesse their soules in patience. At last he concludeth, *These I say and many such like things they heard of Christ, yet forgetting them all, they dreamed of a worldly kingdom in which they hoped likewise they should be Lords.* This dreame of theirs a man would haue thought, that Christ had beaten out of their braynes long before, when hee said vnto them. *The Kings of the Gentiles reigne*

In Acts 20. Hom. 133.

In Acts 1.

Luc. 25. 25 26.

reigne ouer them, and they that beare rule ouer them are called gracious Lords, but yee ſhall not be ſo: but let the greateſt among you be as the leaſt, and the cheifeſt as he that ſerueth. Notwithſtanding this dreame of being Lords vnder a worldly King, did ſo pleaſantly ſwim and had ſo ſweet a ſmell within their earthly braines, that nothing but the miraculous gift of the holy Ghoſt could picke it out. From which ſweete dreame, or ſleeping *Sardian Angels* and Lordbiſhops euen at this day will not be a waked but with a warmed, and gay coulered cloake they coues themſelues ſaying, it was not Superioritie and Lordſhip that Chriſt forbad his Apoſtles, but pride, ambition, and tyrannicall rule. Or elſe, that they being Church Miniſters ſhould take no rule over their brethren, vnleſſe they had it by ſpeciall commiſſion from ſome Magiſtrate. But who (except he be a *Sardian Angell*, that will not be awaked) ſeeth not, that Chriſt forbad them that degree, and ſuperioritie, which they deſired to haue vnder him. ſimplie? Which ſurely was none other, but to haue under him an honeſt rule, and Lordſhip, yea I ſay by Commiſſion from him; of whom they then imagined that he ſhould bee as a Teacher, ſo a juſt and Supreame ciuill Magiſtrate likewiſe. For none but a blaſpemer of Chriſt and of his holy Apoſtles, can dreame or imagine. that the Apoſtles thought their Maſter ſhould be ſuch a King, as that they might ſit at his elbow, and proudly and ambitiouſly raigne vnder him either without Commiſſion, or by his Commiſſion, which they expreſly deſired, For then muſt it needes follow, that they ſuppoſed that both they and he himſelfe

Mark. 10. 35,37. *Math.* 20. 20,21.

ſhould raigne like cruell, proud, and ambiti-
ous tyrants. which God forbid, that any
chriſtian ſhould dreame, that euer it came
within their thoughts. Therefore it is moſt
cleere and euident, that Chriſt forbad his A-
poſtles and in them all Paſtors, and Eccle-
ſiaſticall perſons, all Lordſhip and Magnifi-
cent eſtate, with whatſoeuer modeſtie and
honeſty they would carry themſelues therin,
yea though they might by any Commiſſion
haue it. *M. Gualter* ſpeaking of the things
which now a daies, vnder the name of the A-
poſtles, & Canons of the Apoſtles are obtru-
ded, he reiected them with this reaſon. *Sure-*
In Acts 1. Hom. 1. *ly* (ſaith he) *I will neuer think the Holy Ghoſt*
either ſo vnwiſe as to take a negligent writer
of ſo high matters, or elſe ſo forgetfull, as to
let paſſe any of thoſe thinges, the knowledge
and obſeruation whereof was ſo neceſſarie in
his Church: And would not the ſelfe ſame
reaſon hold with as great, or greater force; if
a man ſhould ſay, ſurely I can neuer beleeue
the holy Ghoſt either ſo vnwiſe, as to take ſo
negligent writers of ſo high matters, or elſe
ſo forgetfull, as to let paſſe any, or ſo manie
of thoſe things, the knowledge and obſerua-
tion whereof was or ſhould be ſo neceſſary
in his Church, as *Popes, Cardinals, Primats,*
Metropolitans, Archbiſhops, Dioceſans, Arch-
deacons, Deanes, Commiſſaries, Officials and
ſuch like, And *M. Hooper* (our moſt bleſſed
M. Hooper. Martyr of *England*,) vſeth the like vehe-
mencie of ſpeach and to the ſame purpoſe
and effect. *For he accuſith God* (ſaith. Mr.
Hooper) *of ignorance and fooliſhnes that en-*
Epiſt. to K. Edward. *tendeth to adorn and beutifie his doctrine and*
decrees with humaine cogitations. And this
is the full drift of *Antichriſt*, and his Father
the

the Deuill, to bring men by little and little at the laſt to very blaſphemie, in preferring their own inuentions before the wiſdom and word of God, a very fearefull thing to heare, and able to make a chriſtian heart to tremble, and ſpecially among thoſe where the light of the Goſpell hath ſhewed it ſelf. And although I could ſet down many other things out of *M. Gualter* in theſe and other points whereof we haue ſpoken, both out of the reſt of his works and out of his *Homilyes* written vpon the *Acts* tranſlated into Engliſh dedicated to the Noble Earle of *Bedford*, and ſo higly commended vnto vs by Doctor *Parkehurſt* Biſhop of *Norwich*, yet I will proceed and conclude with the Confeſſion of all the golden Candleſticks in *Helvetia*, where the light of the Goſpell is ſet vp, in the *Harmonie* and ſweet agreement *of Confeſſions* of all the reformed Churches, and namelie in the confeſſion of *Helvetia*: thus they ſay. *Now the power that is giuen to the Miniſters of the Church is the ſame and a like in all, and in the beginning the Biſhops and Elders did with common conſent and labour gouerne the Church, no man lifted vp himſelfe aboue another, none vſurped greater power or authoritie ouer his fellow Biſhop, for they remembred the words of the Lord*, Hee that will bee chiefeſt among you let him be your ſeruant. *They kept themſelues by humilitie and did mutually aide one another in the gouernement and preſeruation of the Church &c. So the Biſhops muſt know that (as* Ierome *ſaith) rather by cuſtome then any truth of the Lords appointment they are become greater then other Miniſters: now therefore no man can forbid by any right that we may returne to the old appointment of God*

Harmon of Confeſ. ſect. 11. cap. 18.

and rather receaue that then the customs deuised by men. And a little before in the same Section they say. Therefore the Church Ministers that now are, may be called Bishops, Elders, Pastors and Doctors, but in processe of time there were many moe names of Ministers brought into the Church: for some were created Patriarkes, other Archbishops, other Suffragans, other Metropolitans, &c. But touching all these wee passe not a rush, what they haue been in times past, or what they are now: it is sufficient for vs, for as much as concerneth Ministers, that we haue the doctrine of the Apostles. And in the 12. section & 9. chapter they say. As for Confirmation and extreame vnction, they are mere deuises of men, which the Church may very well want without any dammage or discommoditie at all, and therefore wee haue them not in our Churches, because there be certaine things in them which wee can at no hand allow of. And for the name of Priest they say. The Ministry and the Priesthood are things far different one from the other: for Priesthood (as wee said before) is common to all Christians; so is not the Ministery &c. And a little after. And he himself remaineth onely Priest foreuer, and we doe not communicate the name of Priest to any Minister, least wee should detract something from Christ. And as touching Ceremonies, thus they confesse saying; Neither is it lawful either to restore the old ceremonies of the law, or to deuise new, to shadow forth the truth allreadie laid open and brought to light by the Gospell: as in the day light to set vp Candles to signifie the light of the Gospell, or to carrie Banners and Crosses to signifie the victory of Christ through his Crosse: of

which ſorte is all the whole furniture of the Maſſing attire, which they ſay doth ſhadow out the whole paſſion of Chriſt, & many other things of that kind.

And in this point I cannot but ioyn heerevnto the excellent ſaying of *Doct. Whitakers* againſt *Duræus. pag.* 931. *Chriſma nullum agnoſcimus* (ſaith hee) Wee acknowgledge no oyle (in Gods ſeruice) becauſe we read nothing of Oyle in the Scriptures; Can you ſhew that ever Chriſt or his Apoſtles uſed it? I think you will not ſay that *Phillip* uſed any Oyle in the Baptiſme of the Æthiopian. If this reaſon bee good againſt Oyle, it is good againſt the Surplice and Croſſe, &c. Yea, and all other humane inventions for like uſe. Likewiſe in the Iniunction of our Noble Q. *Elizabeth*, ſet forth by publique authority, in theſe plaine termes: *Workes deuiſed by mans fantaſie* (ſaith the Queene) *beſides Scripture (as wandring of Pilgrimages, ſetting vp of candles, praying upon beades, or ſuch ſuperſtition) haue not onely no promiſe of reward in the Scripture, for doing of the, but contrariwiſe great threatnings, and maledictions of God.* But if it were tolerated to haue a Candle or light ſet up in the Church to ſignifie the light of the Goſpell that is Preached amongſt vs, what hurt might ſeem to be therein? doth not *David* ſay? *Thy word is a lanthorne unto my feet, and a light unto my pathes*: And although the *Croſſe* were worſhipped among the Papiſts with Divine honour, as no man can iuſtly deny, yet was the *Candle* never worſhipped; it was nothing elſe but an idle and ſuperfluous Ceremony invented *beſide* the Scripture. And certainely there cannot poſſible bee

Iniunction 3.

Pſal 119. 107.

any Ceremony more perſpicuous in ſignifi-cation, more cleere in ſhew, more eaſie to bee underſtood, or better cloked to agree with Scripture, then a Candle or Taper ſet up to ſignifie the light of the Goſpell: And yet wee ſee her Maieſties Iniunction ſaith, Becauſe it is deuiſed by mans fantaſie be ſide the Scripture, it hath not onely no promiſe of reward, but contrarywiſe great threatnings and maledictions of God. It were indeed a ſmall matter if a man would thinke to bring into the Church ſome ſuch idle or unprofitable Ceremony, if that were all; but if unto the leaſt invention brought into the Church by man, there belong the curſe and malediction of God. How ought wee then to beware and to looke about us that wee attempt no ſuch matter? Yea, how carefull and cleere eyed ought our Clergie and Magiſtrates to bee in thoſe eaſes?

CHAP. XII.
Of Zanchius.

I Meant in like ſort to haue cited many more of the excellent lights of the Goſpell among the *Germanes* and *Helvetians*, which write with one conſent to the ſelfe ſame effect and purpoſe, in all the points before intreated of, but theſe may ſuffice, and prolixty is to bee auoided, wherein I feare I haue already offended. But I cannot omit that famous learned man, *Hieronimus Zanchius*, both becauſe he is a man of ſingular learning, and commonly obiected againſt them which deſire reformation in the points of Religion aforeſaid: Firſt, one is no num-

Zanchius

ber,

der, and one ſwallow proueth not ſpring-ide. Secondly, this one, being well weighed, agreeth not fully in any one point with the enemies of reformation. And firſt hee affirmeth flatly, as all the reſt doe, that by the word of God and the holy Scripture there are no more degrees or orders of them, that are appointed to Preach the word of God, but *Paſtors* and *Doctors*. Wherein theſe are his words: *Plures autem miniſtrorum verbi ordines, a Chriſto in Eccleſia inſtitutos non agnoſcimus, quam quos Apoſtolus in Epiſtola ad Epheſios expreſsit, &c.* Wee doe not acknowledge *more orders of miniſters of the Word inſtituted by Chriſt in his Church* (ſaith *M. Zanchius*) *then thoſe which the Apoſtle in his Epiſtles to the Epheſians hath expreſſed*: That is, Apoſtles, Prophets, Evangeliſts, Paſtors *and* Doctors, *of which the firſt three Chriſt would not haue to bee appointed, to any certaine places; but now heere, now there, either to collect or plant Churches, which the Apoſtles did; or to water, nouriſh, and confirme thoſe Churches which the Apoſtles had ſo planted and gathered together, which the Prophets and Euangeliſts did, and therefore might not bee perpetuall in the Church; but the two latter Chriſt would haue to be conſecrated unto Churches that were certaine, to gouerne and preſerue them, that is to ſay* Paſtors *and* Doctors, *and that to bee obſerued unto the end of the world, which therefore we uſe to call perpetuall and ordinary Miniſters.* Of which in the next Article hee ſaith, *The Doctors did onely teach, and the Paſtor did not onely teach, but alſo miniſter the Sacraments and gouerne the Church.*

Zanchius. con. ſ. fid. cap. 25. Art. 9.

Art. 12.

By

By theſe you may plainly ſee *M. Zanchius* ſudgement, that Chriſt hath appointed in the Church, no more orders of them that Preach the word of God, but onely *Paſtors* and *Doctors*, which ſhould remaine as perpetuall and ordinarily called in the Church, of which the one did onely teach, and the other which is the Paſtor both Preach and miniſter the Sacraments, and gouerne the Church. And although afterward hee would defend, or as hee himſelfe termeth it, *excuſe* thoſe Fathers, and others, which brought in more orders into the Church, yet in the ſame chapter hee ſaith, that all thoſe things were turned to tyrannie and ambition, and concludeth with theſe words: *Quæ cauſa eſt, cur quo proprius acceditur in iis etiam ordinibus miniſtrorum ad ſimplicitatem Apoſtolicam, eo magis etiam nobis probetur, atque ut ubique accedatur, dandum eſſe operam iudicemus*: Which is the cauſe (ſaith hee) why wee iudge the neerer men come to that ſimplicity of the Apoſtles even in theſe orders of Miniſters in the Church, the more it is to bee allowed and approued, and that in every place men ought to endeuour themſelues to attaine unto it.

It is moſt evident that *Zanchius* condemneth and not iuſtfieth the Lordſhip of Biſhops in our time, and the titles *Metropolitans, Archbiſhops, Dioceſians*, and the reſt, which long ſince haue beene brought in by *enſtome*, and not by any *truth of the Lords appointment*: according to old *Ieromes* ſaying, which words and judgement of *Ierom*, *Zanchius* in the 11. Article commendeth, alloweth and acknowledgeth himſelfe to be fully of the ſame opinion.

And

And in the twenty fiue chapter, and the eleuenth Aphoriſme hee endeth thus: *Interim quemadmodum non improbavi patres in ea re de qua eſt queſtio; Sic etiam non poſſum noſtrorum zelum non amare, qui ideo illa nomina aderunt, quia metuunt ne cum nominibus vetus etiam ambitio, & tyrannis cum ruina Eccleſiarum, revocetur*: In the meane time (ſaith *Zanchius*) like as I haue not condemned the Fathers in this matter in which the queſtion is, of the names and titles of Archbiſhops, Metropolitans, and ſo forth, ſo alſo I cannot but loue the zeale of our men, which therefore hate theſe names, leaſt with them the old tyrannie and ambition, with the deſtruction of Churches ſhould be brought in againe.

Can hee bee called a favorite of them, which loveth them the better that deteſt and hate thoſe names? Or can hee bee accounted to allow of thoſe functions, which ſaith (as you heard before) that the ſimplicity of the Apoſtles allowed not of them? which ſimplicity (hee ſaith) is beſt to bee allowed, and in euery place men ſhould endeuour to attaine unto it: Although the Fathers did it for honeſt cauſes (ſaith hee) pertaining to that time, in which age the Diſcipline of the Church kept them under from the wealth, pompe, and pride wherein they afterward lived, and now liue; For the Eccleſiaſticall perſons were bound by their Diſcipline: *Huius partes hæ erant præcipuæ, &c. Of which Diſcipline the principall parts were: First, that they ſhould abſtaine from many pleaſures and delights, which otherwiſe in Lay-men might in ſome ſort be tollerated,* Cap. 25. Art. 38.

tollerated: such as are many stately delights, braue pompe, great cheare, costly houshold-stuffe, a great company of temporall seruants, and such like. But howsoever hee handle the matter beside (which may bee with some weakenesse) it sufficeth for a Christian, that which *M. Zanchius* fully acknowledgeth, and therein firmly agreeth with the other lights of the Gospell that Christ instituted in his Church, ordinarily to continue, and to bee in his Church unto the end of the world, but *Pastors* and *Doctors*, and that all the rest were brought in by *custome*, and not by any truth of the Lords appoynment: And also hee saith plainly, *Those which were called* Art. 5. *Pastors, the very same also were euer called by the name of Bishops, and many times Elders.*

Now let us see a little what the same *Zanchius* saith in other points: As of election of Ministers in the thirteene section of the same chapter, hee saith: *They ought to bee chosen by the Church it selfe, and that they ought to bee called by Christ her head, and there should bee diligent care taken whether hee were called of God or not.*

Sect. 14. And in the next section, hee saith: *That they onely are called of God unto the Ministery, which beside their godlinesse of conuersation are able to preach and deliuer wholesome doctrine unto the people:* And approveth the same with this reason, in these words, *Quos enim eligit ac vocat ad aliquam functionem Deus, &c. For those whom God doth elect and call to any function, hee doth also indue them with such necessary gifts as are meete for that function, seeing God calleth rather by the very substance of the matter, then by sound of words.*

And

And touching the Presbyterie in euery particular Church, he saith; And wee are most fully perswaded, that a Church cannot be rightly gouerned, except there bee had assemblies of Ministers: both privatly in euery particular Church which vsually are called Consistories and Synedries; and also publick in euery prouince and kingdom, which therefore are called Provinciall, and further, if it might be in the whole world of Christians, &c. Trow you, that those of our men now, which call them that desire to haue restored againe the ancient order of Parish Synedries, Consistories, or Presbyteries (set forth in the holy Scriptures, and practised in the Primitiue Churches) by the nick-names of *Synedrians*, *Consistorians*, and *Puritans*? Thinke you I say, that if M. *Zanchius* were here, he should want his nick-name giuen vnto him in great dispite? Which saith, he is so fully perswaded that no priuate or particular Church can be well governed without those private or particular Consistories, and Synedries in euery seuerall Church. Cap. 25. Section 34.

Councels Prouinciall, and Generall.

CHAP. XIII.

Of the reforming lights of Savoy and France, as 1. Caluin. 2. Viret. 3. Malorat. 4. Beza. 5. Tilenus.

THus leauing M. *Zanchius* in Germanie, I will go forth vnto the lights of the Gospell set vp vpon the golden Candlestickes of *Savoy* and *France*. And because the famous Citie of GENEVA hath beene of late so highly commended vnto vs, both for the godly zeale of Christian religion, which that Citie hath long time born thereunto, and for their

their charitable entertainment of those which suffered banishment for the Gospell by the Archbishops and Diocesans of our Countrey, insomuch that his Maiesties letter in the high commendation of the said Citty of *Geneva*, both for their Religion and Christian zeale, hath been publickly read vnto the people of euery Parish. I will therefore set down the full consent of the Vniuersitie of *Geneva* published in Latine many yeares past, and translated into English, and printed in the yeare of our Lord 1591. Faine I would haue gone through many points of Religion which are so well set foorth and practised in that excellent Citty, and said confession of their Vniuersitie: but for brevities sake I will onely set down their words in one place, where they intreate of the false Ministerie of the Gospell, leaving the rest vnto the Reader in euery point of their whole confession beside, which may bee had both in English and Latine; their words be these:

Theses Genevenses 71.

1. Having set down the true and lawfull Ministery of the Gospell, which the Sonne of God ordained, and by his Spirit diuided into seuerall functions: it now remaineth, that we adioyne the false Ministerie of the same, to the end that contraries being laid one against another, may be better manifest.

2. In the true Ministerie of the Gospell there are three things which distinguish the same from the false. The one that the authority of their callings proceed from the Son of God, as being ordained either immediatly by himselfe, or mediatly by his Apostles. The other is, that the calling be lawfull, that is, such a calling as is squared according to

the

the prescript lawes of the doctrine and Discipline of the Apostles. The third is the prescript administration of the holy callings. Now all these wee advouch to haue been by little and little vtterly ouerthrowne by the Papisticall tyranny which with the Apostles we may iustly call, the mystery of iniquity.

3. And first we affirme, that the callings of the Popish Clergie, which they expresse by that proud title of Hierarchie, are in part altogether false; that is, such as haue at the first bin inuented by man, and afterwards became meerly diuelish, and in part counterfeit, that is, such as only retained the names of true callings which they abolished indeed.

4. These functions following, we hold to be altogether, false and destitute of all true foundation, namely, the Primacie of the Bishop of Rome over all Churches, the Cardinalship, Patriarkship, Archiepiscopalship, and briefly that whole Episcopall degreee of Lord Bishops ouer their fellow Elders.

I wish the reader well to marke the first three poynts, and not to forget the fourth, set down by special name: that is, that these functions or Offices following are vtterly false, and haue no manner of true foundation, that is to say, the office of Popes, Cardinals, Patriarkes, Archbishops, and to bee short, the whole Bishop-like degree over the rest of the Elders or Ministers. The like may bee said of *Lausanna*, and the Vniuersitie thereof, and so in many other parts of *Savoy*. But I will only ad some few sayings of *Caluin*, *Viret*, *Beza*, *Marlorat*, *Danæus*, and *Tilenus*, leaving all the rest of the French Curches and learned men there, which are exceeding many in number, but all with one consent a-

greeing

agreeing with those last aforenamed lights of the Gospell; both in their doctrine, discipline and practise of life.

Calvin. And first of *Calvin*, which was as famous a Pastor in the Citie of *Geneva*, as *Augustine* was in *Hippo*, or *Ierom* in the town of *Bethlem*: yet liued he not like a Lord, but like *Augustine* and *Ierom*, as hath beene before shewed in a very mean estate, *where of I my selfe haue been an eye witnesse*, and as in the Historie of his life and death yee may also read. Where it is written, *Testari certe potest Senatus quum per exigua essent eius stipendia, &c.* The Senate of the Cittie can testifie, that although his stipend was very small, yet was he so farre from being discontent therewith, that a more ample allowance being freely offered him, he obstinately refused it. And a little before, his riches and wealth that hee left behinde him, are set down in these words, *Cuius bona omnia. &c.* All those goods, his librarie also being deerely sold, came scarcely to three hundred French Crownes: which amounteth not to one hundred pounds of our money, but lacketh about some ten pounds thereof, and yet all that he left, came scarcely to so much. And according to this his practise both publickly and privatly he taught and wrote, as you may read in his *Institutioni. lib. 4. cap. 4.* where he saith: Hereby also wee iudge what vse there was, and what manner of distribution of the Church goods. Each where both in the decrees of the Synods, and among the old writers it is to bee found, that whatsoever the Church possesseth (either in lands or mony) is the patrimonie of the poore. And anon after hee saith, But sith it is equitie, and established by the law of the

The Author I. Calu. vita ante eius epist.

the Lord, that they which imploy their seruice to the Church, should bee fed with the common charges of the Church, and also many Priests in that age consecrating their patrimonies to God, were willingly made poore: the distributing was such, that neither the Ministers wanted sustenance, nor the poore were neglected. But yet in the meane time it was provided, that the Ministers themselues, ought to giue example of honest sparing to other, should not haue so much whereby they migght abuse it to riotous excesse, or deliciousnesse, but onely wherewith to sustain their own need. And upon the 20. of *Matthew*, and 25. verse, hee saith, *Yee know that the Lords of the Gentiles haue dominion ouer them, &c.*) Hee declareth that there shall bee no such superioritie in his kingdom as they did striue for. They therefore are deceiued, which do stretch this saying to all the godly in generall, when as Christ onely teacheth of that matter in hand, that the Apostles were very fond to make any questiō of degrees of power, or of honor in their estate & calling: for the office of teaching whereto they were appoynted, had no likelihood with the Empires of the world. And after he saith: The purpose of Christ was to put a difference between the spirituall regiment of the Church, & earthly Empires, lest the Apostles should apply themselues to Courtly graces and fashions. For as every one among the Nobles is beloued of Kings, so hee climeth vp to wealth and offices. But Christ set Pastors ouer his Church, not to beare a Lordly rule ouer them, but to minister. So the error of the Anabaptists which do banish Kings and Magistrates from the Church of God, because

Hat. Euang. Mat 20. 25

Christ

Christ said they were not like his Disciples, is ouerthrowne: For the comparison is not made here betweene Christians and prophane men, but between offices. Anon after he saith, So *Dauid*, *Ezechias*, and such like when as willingly they became the seruants of all men, yet were they adorned with the Scepter, Diadem, Throne, and other such ensignes. But the gouernment of the Church admitteth no such thing. For Christ gaue no more allowance to the Pastors then that they should bee Ministers, and that they should altogether abstaine from Lordly gouernment.

I need not to make any explanation of his words, for they are plaine enough; further for the election of Bishops and Ministers, M. *Caluin* saith; Truely this is a most foule example, that out of the court are sent Bishops to possesse Churches: And it should be the worke of a godly Prince to abstaine from such corruption. For it is a wicked spoiling of the Church, when there is thrust vnto any people a Bishop whom they haue not desired or at the least with free voyce allowed. And vpon the 14. of the *Acts* hee saith, *Paul* and *Barnabas* are said to choose Elders. Doe they this alone by their priuate office? Nay rather they suffer the matter to be decided by the consent of them all: therefore in ordaining Pastors, the people had their free election. And upon the 6. of the *Acts*, where the seuen Deacons were chosen by the people, these are his words; *As touching this present place, the Church is permitted to choose. For it is tyrannous if any one man appoynt or make Ministers at his pleasure. Therefore this is the most lawfull way, that those*

Bishops made at the Court a foule matter.

those be chosen by common voyces, who are to take vpon them any publicke function in the Church. And concerning Non-residencie, and Pluralities of Benefices, hee saith, *Non obijciam verbum Dei. &c.* I will not obiect against them (saith M. *Calvin*) that the word of God doth in euery place cry out against it, which long since amongst them hath ceased to be in any manner of account. Neither will I obiect many most severe constitutions in many Counsels, that hath been ordained against this wickednesse. For these Constitutions also as often as they list, they stoutly contemne. But I say, that both these things are a prodigious, or monstrous mischievous wickednesse, vtterly against God, against nature, and against the Ecclesiasticall government: that one arrant Theefe should sit ouer diuers Churches together, that he should be named the Pastor, which cannot bee present with his flock though hee would. And yet such is their impudencie, that they cloake such abhominable filthinesse vnder the name of the Church, that they might keepe themselues from all reproofes. *Instit. 4. 8.* *A Diocesan Pastor or Prelate.*

I need not to speake any further heerin, M. *Caluin* hath spoken plaine enough: And for the continuance of the Eldership in the Church he saith. *Habuit igitur ab initio vnaquæque Ecclesia suum Senatum conscriptum &c.* Euery particular Church had from the beginning his Senat or Eldership gathered together of men, vertuous, graue and godly, to whom belonged the jurisdiction, whereof we afterwards speake in correcting of vices. And surely experience it self shews, that this manner of order perteined not onely to one age. Therefore this office of gouernement is ne-

ceſſary for all ages And as for Ceremonies I will onely ſet down a word or two, which he writeth to the baniſhed Engliſh church at *Francford*, in the dayes of *Qeene Mary* when the contention was there, about the vnprofitable Cereremonies in the ſeruice booke to whom among other things thus hee writeth.

Epiſt. 200. *Quid ſibi velint neſcio, quos facũ papiſticæ reliquiæ tantopere delectant. Amant ea quibus aſſueti. Hoc primo & nugatorium & puerile eſt.* I cannot tell what they meane (ſaith *M. Caluin*) whom the relickes of Papiſticall dregges do ſo greatly delight, they loue thoſe things which they haue been accuſtomed vnto. And firſt this is but a trifling toy and a babiſh faſhion· And in his *Epiſtle* to the Protector in King *Edwards* time touching the reformation of the abuſes in Religion which for the moſt parte remaine to this

Epiſt. 82. day; Thus *M. Caluin* writeth. *Quot enim ſupererant mixturæ &c.* For looke (ſaith he) to the Protector, how many mixtures remain that haue proceeded out of mans wit, euen ſo many pollutions will be extant, which may draw men from the right vſe of thoſe things, that the Lord had inſtituted vnto their ſaluation. Therefore while ſuch a kind of ſtinking ſinke is ſonely in parte drawne out, or emptie, the matter of religion cannot be ſaid to be rightly reſtored vnto his place. To conclude I will adde yet one ſaying out of *M. Caluins* Epiſtles written vnto *Cranmer* Archbiſhop of *Canterbury*. *Magnopere vereor, &c.* I am very greatly affraid and heere the feare continually runneth, leaſt in ſtacking ſo many Sommers, the cold of a continuall winter ſhould follow: now your old age the more painefull and heauie it wexeth, the more vehe-

A ſtinking ſinck left. in part.

mently

mently it ſhould ſtur yon vp: leaſt when you ſhall depart out of this life, the matters of religion being confuſed, great anxietie of the conſcience of ſlacknes ſhould torment you. Wherein the reader may obſerue two notable ſthings. Firſt the feare or rather the Propheſie of *M.Caluin* that a winterlike and full quenching of the Goſpell would ſhortly follow the ſlacknes of a full reformation, which indeed at the death of King *Edward* Queene *Mary* immediatelie brought in. Secondly the great & grievous trouble of conſcience and foule fall of ſubſcribing to all the abhominations of Popery; which God let *Cranmer* fall into before his death, being neuertheleſſe the deare child of God and by Martyrdome a bleſſed witnes of the goſpell of Ieſus Chriſt: which ſharp correction, beſides, many others cauſes known vnto his onely prouidence, God ſurely laid vpon him, partly for his greater triall, and partly alſo as a correction for his ſlacknes in reformation of things that were a miſſe.

Now according to my promiſe a word or two out of *M.Viret* vpon the Lords prayer, turned into Engliſh: Although (ſaith *M.Viret*) this kingdom of Ieſus Chriſt beginneth alreadie in this world (as it hath been before ſaid) yet neuertheleſſe it is not of this world: becauſe that the matter and ſubſtance in which this kingdom conſiſteth and the forme, rule, and adminiſtration of the ſame is not like. I ſay not onely, that it is not like vnto Satans kingdom: But alſo vnlike to the earthly kingdomes which are gouerned by good ciuill pollicie. Therefore Ieſus Chriſt ſaid, that hee came not to be ſerued but to ſerue, and to ſhew vnto his Diſciples the difference *Viret.*

that they ſhould put betweene the worldlie kingdomes and their eſtate; And his Church and the eſtate and gouernement of the ſame, &c. Hee ſaith the Kings of the nations &c. And anon after he ſaith. When Ieſus Chriſt ſent his Apoſtles hee ſaid vnto them, As my Father ſent me, ſo ſend I you. For he medled not, nor tooke vpon him, to raigne as a worldly Prince. But when the people ſought him to make him a King, hee hid himſelfe. And when he was required to deuide an inheritance between two brethren, hee would not medle with it, not becauſe the thing it ſelfe was euill, or that it was euill done to appoint thoſe which were indifferent. But to ſhew that hee was come and ſent of God his Father for greater things, he left that office vnto *Cæſar* and to his officers. And was content with that his Father had committed vnto him. And the ſame commiſſion he had in that behalfe hee gaue to his Apoſtles.

Marlorat. exp. on the Reuel. caſ. 17.3.

Now one word of *Marlorat*: Againe (ſaith hee) what are theſe reuerend Cardinals, Archbiſhops, Archprélats, Patriarks, Primats, Preſidents, Deanes, Cannons, Archprieſts, Archdeacons, Abbots, Priors or Maſters, Commendators. For like as Antichriſt hath his names of blaſphemy, euen ſo they that be in office vnder him, & are bound vnto him by oath, haue alſo names by themſelues which the ſcriptures know not of. Indeed the Primitiue Church had Miniſters, Steward, Elders, or Ouerſeers, Apoſtles, Prophets, Euangeliſts, Shepheards, and Teachers, as you may perceaue by theſe places. 1.*Cor.*4.1.12.4,5,6,7,8. And *Epheſ.*4.11. But all theſe were names of ſeruice and labour

bour, and no ſtiles of pride. And vpon the 9. chapter, hee hath theſe words. For the tailes of Antichriſt are Biſhops, Officials, Commiſſaries, Deanes, Regiſters, Chancelours, Proctors, and Sumners, which are like vnto venemous ſerpents.

Now ſomewhat alſo touching theſe matters of Religion, & Hierarchie of the Church, as they call it out of *M Beza*, whom. *M. Peter Martyr* and many other learned men, not without cauſe, do ſo greatlie admire for his ſinceritie in Judgment, and excellent gifts, as you may read in many of their epiſtles and workes. But I will heere ſet downe the teſtimonie of that ſingular diuine and moſt noble patron of the Goſpell among our Engliſh writers *D. Fulke*: who againſt Gregorie Martin that conning Papiſt and falſe accuſer, defendeth *Caluin*, *Beza* and *Viret*, by theſe words. The bookes (ſaith *D. Fulke*) of *Caluin*, *Beza* and *Viret*, keepe themſelues within the compaſſe of the holy ſcriptures, and hold no blaſphemous, or other erronious opinions, that derogate any thing frō the glorie of God, or be hurtfull to the ſaluation of men, as your ſlaunderous & malititious pen ſuppoſeth. Now therefore let vs heare what *Beza* ſaith, whoſe bookes keepe themſelues within the compaſſe of holy ſcriptures and hold no erronious opinions as *D. Fulk* teſtifieth. Firſt touching the election of Miniſters vpon this place of the *Acts*. And when they had ordained them Elders by election in euery Church, and faſted, they commended them to the Lord in whō they belieued. wherevpon in his Annotations he hath theſe words. *Paulum ac Barnabam ſciamus nihil priuato arbitrio geſſiſſe &c.* Let vs know

Beza.

Fulk. 7. in Ep. ad Rom.

Act. 14. 23.

that *Paul* and *Barnabas* did execute nothing vpon their owne priuate choiſe, nor exerciſed any tyrannie in the Church: and to bee ſhort, they did not any ſuch manner of thing as doe now-a-dayes the Romiſh Pope & his Servingmen which they call Ordinaries. Some had rather refer this vnto the laying on of hands which alſo is neceſſary, and catching this pretence, they ſay that our vocation is voyd, becauſe the Ordinaries (as they call them) haue not layd their hands on vs, &c. But wee haue by the benefit of God, aſſured notes of our vocation, being furniſhed with the lawfull teſtimonie of our Churches (by the grace of God) both for life and doctrine, and by the ſame Churches elected: and laſtly (the name of God being invocated) in our Miniſtery confirmed: whom the Lord (as I hope, both theeues and hirelings being caſt out) ſhall bleſſe. And upon theſe words in the ſecond Epiſtle to the *Corinthians*: *Wherefore I pray you that you would confirme your loue towards him*, where the Apoſtle ſpeaking of the reſtoring againe the excommunicated perſon; M. *Beza* ſaith, *Publico Eccleſiæ conſenſu declaretis vos illum denuo pro fratre complecti, ſicut publico Eccleſiæ iudicio fuit eiectus.* By a common or generall conſent of the Church declare that you again receiue him for a brother, as by a common iudgement of the Church hee was caſt out. In his 83. Epiſtle, after long debating the queſtion of the Churches right in Church gouernment, and namely in election of their Miniſters, at laſt he reſolueth thus; *Invito populo nihil obtrudatur.* Nothing may be obtruded and impoſed on the people, being vnwilling. And vpon the 5. chap. to the Ephe-

2. Cor. 2. 8

ſians,

tian, Nostri sophistæ impudentius etiam loquuntur, nam primum omnium Ecclesiæ nomen solis quibusdam personis alligant & dignitatibus quas vocant. Our Sophisters speake also more impudently, for first all they tie the name of the Church onely to certain persons, and to certain high degrees as they call them. By these you see that the Church ought not to bee taken as the impudent Sophisters would haue it, for certaine of the worshipfull Clergymen alone, but for an whole Assembly and Congregation of Gods people, without whose consent neither excommunication nor election of Ministers ought to be vsed. And further in his Confession, Article 7. these are his words, My L. Bishop, M. Official, M. Vicar, their Promoters, Procurators, & such like. It was not possible to haue brought the into the Church of God, untill they had driuen him out which is the onely Master, Christ. And there is neither holy Scripture, neither Councell, nor auncient Doctors, which euer did know such Monsters. And in the 12. chapter of his Confessions hee saith: Concerning their Suffragans, Officials, Proctors in the Courts of the Church, &c. and other such innumerable vermin, what can I say otherwise? For one shall as soone finde the Diuel among the Angels, as one word or mention of them in the Scripture, or in the ancient Counsels, Decrees, Doctors, Greeke or Latine, for to approue them. I say more, that it is as possible to accord these estates with the true form of the Christian Church, as to accord light and darkenesse, truth and lies.

Beza Conf. turned into English art. 7. cap. 14.

And touching pluralities of benefices, and non residents, and such like, in his Epistle to

M. *Grindal* Biſhop of London in Queene *Elizabeths* time, he ſaith: *Fœdiſſimos illos abuſus, &c.* To bring now againe into uſe thoſe moſt filthy abuſes, then the which the very Antichriſtian Church hath nothing more intollerable, namely, pluralities of Benefices, Licences of Non-reſidents, and ſuch like. Surely this ſhould bee, not a corruption of Chriſtianitie, but (which thing I ſpeak not without horror) a manifeſt defection from Chriſt. And therefore they ought not to bee condemned, but rather to bee commended which oppoſe themſelues againſt ſuch kinde of enterpriſes. And in his twelfth Epiſtle touching the controverſies of religion in Queene *Elizabeths* time, and namely of the Prieſtly apparrell, he thus ſpeaketh; *Quid ſi enim iubeantur Miniſtri perinde ut moriones ac hiſtriones veſtiri? &c.* What if the Miniſter ſhould be commanded to bee attired like fooles and ſtage-players? Should it not bee a manifeſt ſcorn of the Eccleſiaſticall office? But to vs it ſeemeth that a worſe thing is here admitted: for the Lord hath not onely made this Prieſtly apparrell a ridiculous ſcorne even to many Papiſts themſelues, but alſo it is out of doubt that it is poluted and defiled with infinite ſuperſtitions But ſome will ſay, theſe be ancient things. I grant they be ancient: but much more ancient is the ſimplicity of the Apoſtles, vnder which ſimplicity the Church flouriſhed. And for the ſigne of the Croſſe, he ſaith: Whatſoeuer uſe was made thereof in the old time, it is now but an execrable ſuperſtition. And touching the queſtion in baptiſme, he anſwereth: *Itaque ſicut Chriſma & exorciſmus quantumvis vetuſta, &c.* Therefore like as the

the Chriſme, and exorciſme, or coniuration, although they be very ancient, by very good right are aboliſhed: ſo wee would wiſh this interrogation, being not onely vaine, but alſo fooliſh, were left out. And towards the latter end of the ſame Epiſtle, he ſaith, *Aiunt quoque excommunicationes & abſolutiones in curijs quibuſdam Epiſcopalibus in Anglia fieri non ex presbyterij (quod nullum ibi ſit) ſententiâ, &c.* They ſay alſo that in *England*, excommunications and abſolutions are done in certaine Epiſcopall courts, and not by the iudgement of the Presbytery, which is not there to bee had. Whereunto wee anſwer, that it ſeemeth to vs almoſt incredible to ſee ſuch an abuſe of moſt peruerſe manner and example, yet to bee vſed in that kingdom, where the purity of Doctrine doth floriſh: for it is out of doubt that the right vſe of excommunication (before the Papiſticall tyranny) was neuer in the power of one man, but pertained to the right of the Preſbiterie, not utterly excluding the peoples conſent. Heereunto I will againe annex the teſtimony & defence of Doctor *Fulk* againſt the Papiſts and other, which with ſuch contempt reiect the ſincere iudgement & excellent learning of M^r. *Beza*, hee ſhall notwithſtanding (ſaith Doctor *Fulke*) with all godly learned men) be accounted as he deſerueth; one who hath more profited the Church of God, with his ſincere tranſlation, and learned Annotations then all the Popiſh Seminaries and Seminariſts, ſhall bee able to hinder it: Iangle of groſſe and falſe tranſlations, as long as you will. *Fulk. def. of the Engliſh tran. cap. 5.*

Thus paſſing ouer almoſt infinite other lights of the Goſpell both of the moſt ancient

ent and late Writers abroad, which speake to the very same effect in these poynts of religion with vs in question. Onely I will set downe further the words of *Daneus* and *Tilenus*, two famous learned men among the reformed Churches of France, which are exceeding many in number, and all most excellent in reformation of Christian Relgion. Who according to the iudgement of them all, doe speake thus of the Election and Ordination of Ministers. *Ex his omnibus apparet quam nulla sit, &c.* By all this it appeareth, that the calling of those Ministers of GODS word, or Pastors of the Church, is none, or not lawfull, which are made and chosen by the Authoritie, Letters, Seales, Commandement, and iudgement of the King onely, or Queene, or Patron, or Bishop, or Archbishop. That which is yet done (a grievous thing) in those Churches even in the middest of England, which haue notwithstanding, and doe follow the pure word of God. It is maruell that the Englishmen, otherwise wise, wittie, and very godly, should yet wittingly and willingly bee blinde in the acknowledgeing and tollerating of these Reliques of Popish Idolatry and tyranny. Therefore they iudge excellently, which condemne, and would haue taken away out of a Church reformed according to Gods word, * all this way, of making Curates and Pastors of the Church by Bishops and their Letters of Orders, and the calling of the Ministers of the heavenly Word, their approbation and their entrance by the only consent and letters of the Bishop. Because so the order prescribed by Gods word in the Ordination

Daneus in Tim. 5. 22.

ortaking away.

* *Omnem illam chartularam & Episcopaticam curionum & pastorū &c.*

of

of such persons is omitted and violated, as may most plainly appeare; Even because all the right and voyce giuing both of the Ecclesiasticall Senate, and of the Christian people, is most wretchedly taken away from them by this meanes, in this kinde of Ecclesiasticall callings, and with great tyrannie and abuse translated to one certaine man, the Bishop. The Lord God of his great mercy amend these corruptions which are yet, and are defended in his Churches, which surely will at length draw therewith great ruine of Gods Church, and will make the holy Ministery of Gods word either mercenary, or altogether comtemned and base: which God turne away.

After him wee will adde D. *Tilenus* his iudgment unto the Earle of *Laval* in *France:* who demanding, whether the calling to the Ministery be necessary, and from whom *Calvin* had his calling, *Tilenus* answered: First, that it is necessary. And then, That *Calvin* had his calling from the Church of *Geneva*, and from *Farell* his Predecessour, who had also his from the people of *Geneva*, who had right & authority to institute and depose Ministers. For so declareth *Cyprian*, saying, that the people obeying to the commandement of God, should separate themselues from a wicked guide, and not meddle with the sacrifices of any sacrilegious Priest, considering that the said people haue chiefe authority to make choise of worthy persons & to reie& the vnworthy: This was so practised by the people of *Geneva*, & in diuers other parts of *Europe*, where in these latter times they did forsake those sacrilegious Priests & sacrifices of the Pope, for to establish faithfull Ministers and proclamers

D. *Tilenus Answer to the Counsl. Laual. qu. 3.*

Cypr. ep. 14.

proclamers of the Gospel. To be short, the reformed Churches had their calling & sending partly from God, & partly from the people, and partly from the Church of Rome: From God, as the chiefe cause; from the people, as by lawfull instruments; from the Church of Rome, as by a corrupt instrument. God gaue the essence and the forme interior to this sending, the reformed Church gaue testimonies and approbations and the exteriour forme, the Church of Rome hath added thereto abuses and corruptions, which our succeeding Ministers haue renounced.

CHAP. XIIII.

Of our English Writers and Martyrs opposing these corruptions and seeking reformation, as 1. *Sir* Iohn Old Castle, *Lord Cobham.* 2. Tindall. 3. Fulk. 4. Latimer. 5. Hooper. 6. Ridley. 7. Crammer. 8. Iewell. 9. Leauer. 10. Bacon. 11. Fox. 12. Lambert. 13. Bradford. 14. Bale.

THere resteth now for further proofe of these matters before spoken of, to rehearse the Iudgement and words of divers of our owne English Writers and blessed Martyrs, which agree with those Fathers and lights of the Gospell in other Countries before cited.

And first hauing sufficiently spoken already of *Wickliffe*, that first light of the Gospell, set vp with us in the middest of the Antichristian darkenesse, I will beginne with the noble Martyr the Lord *Cobham*, who in defence of the said *Wickliffe* saith. *As for that vertuous man Wickliffe, whose*

L. Cobham, Fox p. 669. edit. 1570.

iudgement

udgements ye ſo highly diſdaine, I ſhall ſay ure for my part both before God and man, hat before I knew that deſpiſed doctrine of is, I never abſtained from ſinne: But ſince learned therein to feare my Lord God, it hath otherwiſe I truſt beene with mee; ſo uch grace could I never finde in all your inſtructions.

And what the doctrine of *Wickliffe* was, nd how like a Lordly Prelate hee liued, I eferre the Reader to that which hath beene efore ſpoken of him. But the Lord *Cobham* being charged with the decrees of ho- pag. 57
y Church anſwered: *I know none holier hen Chriſt and his Apoſtles; And as for hat determination I wote it is none of theirs, for it ſtandeth not with the Scriptures, but manifeſtly againſt them: If it hee the Churches, as you ſay it is, it hath beene hers onely ſince ſhee received the great poyſon of worldly poſſeſſions, and not afore.*

And anon after againe hee ſaith: *For ſince the venome of* Iudas *was ſhed into the Church, yee never followed Chriſt neither haue yee ſtand in the perfection of Gods Law.* Then the Archbiſhop asked him, what hee meant by that venome, the Lord *Cobham* ſaid, *Your poſſeſſions and Lordſhips, For then cryed an Angell in the Aire (as your own Chronicls mention) Woe, woe, woe, this day is venome ſhed into the Church of God.* Heere you ſee plainely by this noble Martyrs iudgement, that Lordſhip of Biſhops and their poſſeſſions was the very curſe of God upon the Church, and the very poyſon that turned her from the ſpouſe of Chriſt, into the great whore of Babell, which

Metamor-

Metamorphoſis, tranſfiguration, and great change of ſhape, and figure, is as eaſie to be ſeene, as if a man were changed from his owne likeneſſe into the ſhape of a beaſt with two hornes like a lambe. And touching the ſeuerall functions and offices in the Church, the Lord *Cobham* ſaith; *Though Prieſts and Deacons for Preaching of Gods Word, and for miniſtring the Sacraments, with the prouiſion of the poore, be grounded in Gods Law, yet haue theſe other ſects no manner of ground thereof, ſo far as I haue read.*

16. p. 670.

And it is worthy to bee noted how this noble ancient *Old Caſtle* agreeth with the Cittie and Vniverſitie of *Geneva* that now is, who ſaith, *That Popes, Cardinals, Patriarkes, Arch-biſhops, and briefly that whole Epiſcopall degree of Lordbiſhops ouer their fellow Elders, are altogether falſe and deſtitute of all true foundation,* as you heard before: So this Lord *Cobham* ſaith, *beſides Prieſts and Deacons* there are no more functions or offices lawfull, but as he rightly calleth them, *they are ſectes deuiſed by men, deſtitute of all true foundations.*

Before pag. 120.

The next that I will ſpeake of among our *Engliſh* Writers, ſhall bee *William Tindall* that bleſſed Martyr of God, the firſt man that ever brought the Goſpell of Chriſt into the *Engliſh* Print: And therefore may worthily bee called our *Engliſh Euangeliſt?* Yea our booke of Martyrs calleth him the true Apoſtle of our latter daies, and that much more iuſtly, then Popiſh *Auguſtine* the firſt Archbiſhop of *Canturbury* is ſo termed by ſome. And further our ſaid booke of Martyrs naming diuers of his bookes, as *The Obedience*

W. Tindall.

Fox. p. 883. edit. 1. Fox edition, 1570. pag. 1226. col. 2

dience of a Christian man: The wicked Mammon; The practise of Prelates, and other. *These bookes* (saith our booke of Martyrs) *of* William Tindall *being compiled published and sent ouer into* England, *it cannot bee spoken what a dore of light they opened to the whole English Nation, which before were many yeares shut up in darkenesse*: Let us heere therefore what this bright star & light of the Gospell saith in these his bookes, by which *England* hath beene so illuminated.

First, in one of the same bookes called *The Practise of Prelates,* speaking of the waies and meanes whereby the Prelates came to such high dignities hee saith: *The Almes that was giuen to the sustentation of the poore, which thou shalt reade in stories, that it was in some Cities aboue 20. 30. 40. yea an hundred thousand pounds, and all the Lands giuen for the same purpose they haue stollen from them, and haue deuided it among themselues, and therewith did they at the beginning corrupt the great men of the world, and climed up to this height where they now be.* Yee see by the iudgement of this true *Apostle* of this our latter age, the originall of the Prelates and Lordship of Bishops was the robbery of the poore, as well of the poore Ministers and Preachers of the word of God, as also of the poore and needy people. And in his booke of obedience so highly commended, thus hee writeth. *A Bishop or an Ouerseer must bee faultlesse, &c. This Overseer because hee was taken from his own businesse and labour, to Preach Gods word unto a Parish, hath right by the authority of his office to challenge an honest living of the Parish, as thou maist see in the Evangelists,*

W. Tindall. pract. of Prelats. p. 352.

Obedi. of a Chr. p. 133.

and

and alſo in Paul. For who would haue a ſeruant and will not giue him meate, drinke, & raiment, and all things neceſſary. How they would pay him, whether in monie, or aſsigne him ſo much rent, or in tithes, as the guiſe is now in many Countries, was at their libertie. Heere let it be remembred that he ſaith, an honeſt liuing, hee ſaith not a poore and beggerly liuing, for that were no liuing meete for a Paſtor or a Biſhop; nether ſaith hee a Lordly liuing, for that a Pariſh can by no reaſon afford: and hee ſpeaketh euidently of the Overſeer or Biſhop of a Pariſh. And in his *Practiſe* of Popiſh Prelats. *Prelats appointed to preach Chriſt, may not leaue Gods word, and miniſter temporall offices: but ought to teach the lay people the right way, and to let them alone with all temporall buſines.* And afterward he ſaith. *They that haue the ouerſight of Chriſts flock, may be no Emperours, Kings, Duks, Lords, Knights, temporall Iudges, or any temporall officer; or vnder falſe names haue any ſuch dominion.* And anone after he ſaith. *Matthew the 20. Chriſt called his Diſciples vnto him and ſaid;* Yee know that the Lords of the heathen people haue dominion ouer them, and they that be great doe exerciſe power ouer them: howbeit, it ſhall not bee ſo among you. But whoſoeuer will be great among you ſhall bee your Miniſter; and hee that will be chiefe ſhal be your ſeruant: euen as the Son of man came not that men ſhould miniſter vnto him, but to miniſter & giue his life for the redemtion of many. *Wherefore the officers in Chriſts kingdom may haue no temporall dominion or juriſdiction, nor execute any temporall authoritie, or law of violence, nor haue*

Pract. of prelats p. 342.

any

any like manner among them. And in his booke of *Obedience* hee ſaith. *Let Kings take their dutie of their ſubiects: and that is neceſſary vnto the defence of the Realme; let them rule the realmes themſelues with the helpe of lay men that are ſage, wiſe, learned and expert. Is it not a ſhame aboue all ſhames and a monſtrous thing, that no man ſhould be found able to gouerne in a worldly kingdom ſaue Biſhops, and Prelats that haue forſaken the world, and are taken out of the world, and appointed to preach the kingdom of God?* Chriſt *ſaith*, that his kingdom is not of this world. *Ioh.* 18. and *Luke* 12. *Vnto the young man that deſired him to bid his brother to giue him part of the inheritance, hee anſwered*, who made me a Iudge and a deuider among you? No man that layeth his hand to the plough and looketh backe, is apt for the kingdom of heauen. *Luk.* 9. No man can ſerue two Maſters, but he muſt deſpiſe the one, *Mat.* 6. *To Preach Gods word is too much for halfe a man. And to Miniſter a temporall kingdom is too much for halfe a man alſo. Either other requireth an Whole man. One therefore cannot do both well.* And after in the ſame booke he ſaith, *An other ſort of the Prelats are of the Kings ſecret Counſell: Woe vnto the Realmes where they are of the Counſell: as profitable are they verily vnto the Realmes with their Counſell, as the Wolues vnto the ſheepe, or the Foxes vnto the geeſe.* And therefore in another place of that booke hee ſaith, *As thou Canſt heale no diſeaſe, except thou begin at the roote: euen ſo canſt thou Preach againſt no miſcheife except thou begin at the Biſhops.* Which ſaying of *M. Tindale* agreeth well with that the Prophet *Ieremie* ſaith. *From the*

Obed. of a Chr. p. 124.

16 pag. 352

16 pag. 284

Prophets of Ieruſalem is wickednes gon forth
Ier. 23.15. *into al the land.* From the falſe Prophets before Chriſt, as from the fountaine, wickednes went forth ouer all the land: & ſo from falſe Biſhops of the new Teſtament as from the roote wickednes groweth ouer all the Churches. And ſpeaking of theſe falſe Biſhops, *M. Tindall* ſaith. *They ſay that* Peter *was cheife of the Apoſtles: verily as* Appelles *was called cheife of the* Painters, *for his excellent conning aboue other, euen ſo* Peter *may be caled chief of the Apoſtles for his actiuitte & boldnes aboue the other: but that* Peter *had any authority or rule ouer his brethren and fellow Apoſtles, is falſe and contrary to the ſcripture. Chriſt forbad it, in the laſt euening before his paſsion, & diuers times before, and taught alwayes the contrary as I haue rehearſed. But* (ſaith M. *Tindall*) *the Popes kingdom is of this world. For there, one ſort are your Grace, your Holines, your Fatherhood: another my Lord biſhop, my Lord Abbot, my Lord Prior, &c.* And in his defence of the Engliſh tranſlation, againſt that famous Papiſt *More*, ſpeaking of the names of *Biſhops, Elders, and Prieſt*, he ſaith. *All that were called* Elders (*or* Prieſts, *if they ſo will*) *were called Biſhops alſo, though they haue devided the name now: which thing thou maiſt euidently ſee by the firſt chapter of* Titus, *and* Acts 20. *and other places moe. And When hee layeth* Timothie *vnto my charge, how hee was young, then hee weneth that hee hath won his guilden ſpurres. But I will pray him to ſhew mee where hee readeth, that* Paul *called him* Prebyteros *Prieſt, or Elder. I durſt not then call him* Epiſcopus *properly* (*as he doth.*) *For theſe Ouerſeers which wee*

Pract. of Prelats. p. 343.

now

now call Bishops after the Greeke word, were always abyding in one place, to gouerne the Congregation there. And touching vnpreaching Ministers thus hee writeth. *In what case stand they then, that haue benefices and preachment? Verely though they stand at the Alear, let him they excommunicate and cast out of the living Church of Almightie God.* And againe nee saith. Bishops and Priests, that preach not, are none of Christs, nor none of his anoyhting, but seruants of the beast, whose marke they beare. And touching the Election of Ministers, he saith. Euery man then may be a common preacher, thou wilt say, and preach euery where by his own authoritie. Nay verely; No man may yet be a common Preacher, saue he that is called & chosen thereto by the common ordinance of the Congregation. And for Pluralities thus he speaketh euen to the King and his Lords. Now I appeale to the consciences of the Kings grace, and his Lords, what answer they will giue, when they come before Christ, in the last judgment, for their robbing of so many parishes of Gods word, with holding euery man so many chaplines in their houses, with Pluralities of Benefices.

Exp. Mat. 5.

Obed. of a Christ. pag. 135. expo. Mat. 5.

Pract of Prelats, p. 374.

Now futhermore let vs heare, what this excellent light of the Gospell saith of Oath yet in our spirituall Courts: called the Oath *Ex officio*; his words are these. Let them judge and condemne the trespasser vnder lawfull witnesses, and not breake vp into the consciences of men, after the example of Antichrists Disciples, and compell them either to forswear themselues by the Almightie God: and by the holy Gospell of his mercifull promise, or to testifie against theselues.

Obedi. of a Christ. man. pag. 122.

Which abomination our *Prelats* learned of *Caiaphas Math.26.* ſaying to Chriſt; I adjure or charge thee in the name of the liuing God, that thou tell vs whether thou be Chriſt the Sonne of God. Let that which is ſecret to God onely, wherof no proofe can be made nor lawfull witnes brought, abide vnto the comming of the Lord, which ſhall open all ſecrets. If any malice breake forth, that let them iudge onely; for further authoritie God hath not giuen them. And againe in the ſame booke, he ſaith. I warned the Iudges that they take not an enſample how to miniſter their offices, of our ſpiritualty which are bought and ſold to doe the will of Satan; but of the Scripture whence they haue their authoritie. Let that which is ſecret, abide ſecret till God open it, which is the Iudge of all ſecrets. For it is more the a cruell thing to breake vp into a mans heart, and to compell him to put either ſoule or body in ieoperdie, or to ſhame himſelfe. If *Peter* that great piller for feare of death (by forſwering) forſooke his Maſter, ought wee not to ſpare mens weake conſciences? And heerein I cannot but preſently ioyne the words of our booke of Martyrs, where *M. Fox* with *M. Tindall*, ſoundeth the trumpet of moſt vehement words againſt the abomination of this Oath *Ex Officio*, where hee ſaith. The like law and ſtatute in the time of *Dioclesian* and *Maximinus* was attempted, as before appeareth, *pag.*117. And for the more ſtrength was written alſo in Tables of braſſe, to the intent that the name of Chriſt ſhould vtterly be extincted for euer: & yet the name of Chriſt remaineth, where that braſen law written in braſſe, although it differ in manner

pag. 178.

Fox p. 625. *edit.* 1,70.

ner and forme from this ſtatute *Ex Officio*, yet to the end and crueltie to ſpill the bloud of Saints, there is no difference between the one and the other. Neither is there any diverſity touching the firſt originall, doer, and worker of them both. For the ſame Sathan which then wrought his vttermoſt againſt Chriſt, before he was bound vp, the ſame alſo now after his loſing out, doth what he can, though not after the ſame way, yet in the ſame intent. For then with outward violence as an open enemy, hee did what hee could; Now by a more couert way vnder the title of the *Church*, he impugneth the Church of Chriſt, vſing a more ſubtile way to deceaue, vnder gay pretended titles, but no leſſe pernitious in the end whereto he ſhooteth, as well appeareth by his bloudy Statute *Ex officio*. But to returne to M. *Tindal*, one thing more I will ſet downe of his, and ſo go forward vnto other lights of the Goſpell, ſet vp among the golden Candleſtickes of *England*; where hee diſcourſeth of the words *Church* and *Congregation*, vſed in the tranſlation of the new Teſtament, ſaying: Wherefore inaſmuch as the Clergie (as the nature of thoſe hard and indurat Adamant-ſtones is to draw all to them) had appropriate vnto themſelues the terme that of right is common vnto all the whole Congregation of them that beleeue in Chriſt, and with their falſe and ſubtile wiles had beguiled and mocked the people, and brought them into the ignorance of the word, making them underſtand by this word *Church*, nothing but the ſhauen flocke of them that ſhore the whole world. Therefore in the tranſlation of the new Teſtament where I found this word *Eccleſia*, I tranſlated

An Anſw. to Sir Thomas More Dial. p. 250. col. 2

it by this word *Congregation*, Euen therefore did I it, and not of any mischieuous minde or purpose to stablish heresie, as M. *More* untruly reporteth of me in his Dialogue, where hee raileth on the translation of the new Testament. And where M. *More* saith, that this word Church is knowne well enough. I report me unto the consciences of all the land, whether he saith truth, or otherwise: or whether the Lay people understand by Church the whole multitude that professe Christ, or the iuggling Spirits onely. And when he saith, that *Congregation* is a generall tearme, if it were, it hurteth not. For the circumstance doth euer tell what Congregation is meant. Neuerthelesse yet saith he not the truth: For wheresoeuer I may say a Congregation, there may I say a Church also; as the Church of the Diuel, the Church of Sathan, the Church of wicked men, the Church of liers, and a Church of Turkes thereto. For M. *More* must grant (if he will haue *Ecclesia* translated thoughout all the new Testament by this word *Church*) that *Church* is as common as *Ecclesia*. Now is *Ecclesia* a Greeke word, and was in use before the time of the Apostles, and taken for a Congregation among the Heathen, where was no congregation of God, or of Christ. And also *Luke* himselfe useth *Ecclesia* for a *Church* or *Congregation* of Heathen people thrice in one chapter, euen in the 19. of the *Acts*, where *Demetrius* the Gold-smith, or Siluersmith had gathered a company against *Paul*, for preaching against Images. Howbeit M. *More* hath so long vsed his figures of Poetry, that I suppose, when hee erreth most, hee (now by reason of a long custome) be-

Concio Poet.

beeueth

leeveth himſelfe that hee ſaith moſt true. Or elſe, as the wiſe people when they dance naked in nets, beleeue that no man ſeeth them; even ſo M. *More* thinketh that his errors be ſo ſubtilly couched, that no man can eſpy them.

Vpon which matter it is worth the note of remembrance, firſt that M. *Tindal* ſheweth the reaſon why the Clergie would haue this word *Church* uſed in Engliſh, rather then *Congregation*. And it is thus, that like hard hearted Adamants they might draw all things to themſelues, and appropriate to themſelues onely the terme that of right is common to the whole congregation of them that beleeue in Chriſt, deſiring to make the people underſtand by this word *Church*, not the whole congregation of God, but themſelues onely. And ſurely it is well knowne, that the Lay people unto this day doe commonly vnderſtand by the *Church*, and *Church men*, or *men of the Church*, not the whole multitude of them that profeſſe Chriſt, but the iuggling Spirits (as he termes them) thoſe that call themſelus *Clergie* or *Spiritualtie*. So that whatſoeuer is ſpoken in the Scripture of the Church of GOD, they would haue it ſeeme to bee ſpoken of themſelues onely, and not of the whole congregation of Chriſt. Neither can I ſee any other reaſon, why ſuch ſpeciall caveats ſhould bee given now to our Vniuerſitie Tranſlators, to ſhunne and avoyd the word *Congregation* and onely to vſe the word *Church*, but the ſelfe ſame reaſon that M. TINDAL hath ſet downe.

To this I will add alſo vpon the ſelfe ſame words *M. D. Fulks*, our moſt famous linguiſt,

and moſt worthy defender of our Engliſh Tranſlation againſt *Gregory Martin* Ieſuit, and the Rhemiſts. By this (ſaith D. *Fulke*) it is manifeſt that the tranſlator vnderſtood *Congregation*, which expreſſeth the Greek word better then *Church*, to avoyd ambiguity, becauſe this word *Church* is commonly taken for the houſe of the Aſſembly of Chriſtians, and that the people might know, that the Church is a gathering together of all the members into one body, which in the name of Church doth not appeare. But after the people were taught to diſtinguiſh of the word *Church*, and to vnderſtand it for the myſticall body of Chriſt, the latter tranſlations vſed that tearme, not that the other was any corruption, or the latter any correction, but to declare that both is one. In which words of D. *Fulke* the reader may obſerue theſe foure things: firſt, that the word *Congregation* doth better expreſſe the Greeke word, then the word Church doth. Secondly, that the word *Church* is not rightly underſtood, except it bee taken for a gathering together of all the members into one body, which doth not appeare by the name of *Church*. Thirdly, that the people ought to be taught to diſtinguiſh of the word *Church*, & to vnderſtand it for the myſticall body of Chriſt. Fourthly, that the word *Church* is ambiguous, and commonly taken in moſt vſuall ſpeech among the people, not for the Congregation or Aſſembly it ſelfe, but for the houſe, or as they call it, the Church, where the Congregation is aſſembled.

Fulk. anſw. to the Rhem. Teſt. Epheſ. 5. Sect. 2.

Now what minde carry they (trow you) vnto the truth it ſelfe, which giue ſuch ſpeciall charge and caueat vnto the Tranſlators,

that

that they ſhall onely vſe the word *Church* and not Congregation, which yet as wee haue ſeene) better expreſſeth the Greeke word then the word *Church* doth. For can any man thinke that they would haue the word *Church* rightly underſtood, which forbid that it ſhould at any time bee tranſlated *Congregation*: when by the word Church it doth not appeare, that thereby is meant the myſticall body of Chriſt? And what meane they (trow you) that would needes haue it tranſlated by a word of ambiguitie and doubtfulneſſe, where the word of plainneſſe and truth may as eaſily be had. Let the reader conſider of it.

Now let vs goe forth with ſome other of the moſt notable Martyrs and cleere Lights of the Goſpell, ſet vp here in our owne Countrey of England. And firſt of M. LATIMER, whom that learned Biſhop and bleſſed Martyr RIDLEY, in his anſwer to *Grindal*, calleth, that olde and true Apoſtle of Chriſt, and of our Engliſh Nation. Of whom alſo M. FOX ſaith, The golden mouth of this Preacher long ſhut vp before, was now (in King *Edwards* time) opened againe. Hee preached (ſaith M. *Fox*) for the moſt part euery Sunday twice, to no ſmall ſhame of other loytering unpreaching Prelates, which occupie great roomes, and do little good: and ſo much the more to their ſhame, being a ſore bruiſed man by the fall of the tree mentioned a little before, &c. and of the age of ſixtie ſeven yeares, &c. And was at his owne priuat ſtudies, &c. ordinarily (Winter and Summer at two of the clocke in the morning. *Fox edition* 1570. *pag.* 1902. *col.* 2 *Pag.* 1353. *pag.* 1354.

Let vs therefore heare what this *golden mouth*

mouth ſaith in the foreſaid poynts of reformation yet deſired, and not obtained. As touching the Lordſhip of Biſhops he ſaith: *Right Prelating is buſie Labouring and not Lording.* And anon after he ſaith: *But thus much I dare ſay, that ſince Lording and Loytering hath come vp, preaching hath come downe, contrary to the Apoſtles time; For they Preached and Lorded not: and now they Lord and Preach not. For they that bee Lords will ill goe to plough, it is no meet office for them. It is not ſeeming for their eſtate.* And further hee ſaith: And no maruell, for if the Ploughmen that now be were made Lords, they would cleane giue over ploughing, they would leaue off their labours, and fall to Lording out-right, and let the Plough ſtand. And thus, both ploughes not walking, nothing ſhould bee in the Common-wealth but hunger. For ever ſince the Prelates were made Lords and Nobles, the Plough ſtandeth, there is no worke done, the people ſtarue. They hawke, they hunt, they card, they dice, they paſtime in their Palaces with gallant Gentlemen, with their dauncing Minions, and with their freſh companions, ſo that ploughing is ſet aſide. And by their Lording and loytring, preaching and ploughing is cleane gone. And thus if the ploughmen of the Countrey were as negligent in their office as the Prelates bee, wee ſhould not long liue for want of ſuſtenance. And againe a little after: As diligently as the huſbandman plougheth for the ſuſtentation of the body, ſo diligent muſt the Prelates and Miniſters labour for the feeding of the ſoule: both the ploughes muſt ſtill bee going, as moſt neceſſary for man.

M. Latimer Sermon 4. at Paules.

And

And wherefore are Magiſtrates ordained, but that the tranquilitie of the Commonweale may bee confirmed, limiting both ploughes. But now for the fault of unpreaching Prelates, me thinks I could geſſe what might bee ſaid for excuſing of them: They are ſo troubled with Lordly livings, they be ſo placed in Palaces, couched in Courts, ruſting in their rents, dauncing in their dominions, burdened with Ambaſſages, pampering of their paunches, like a Monk that maketh his Iubilee, munching in their mangers, moyling in their gay Mannors and Manſions and ſo troubled with loytering in their Lordſhips, that they cannot attend it: They are otherwiſe ſo occupied ſome in Kings matters ſome are Embaſſadours, ſome of the Priuie Councell, ſome to furniſh the Court, ſome are Lords of the Parliament, ſome are Preſidents, and controwlers of mints: Well, well, is this their duty? Is this their office? Is this their calling?

And yet further anon after ſaith: It is alſo a ſlander to the Noble men, as though they lacked wiſedome and learning to bee able for ſuch offices; or elſe were no men of conſcience, or elſe were not meete to be truſted for ſuch offices. And a Prelate hath a cure & charge otherwiſe, & therefore he cannot diſcharge his duty and be a Lord Preſident too. For a Preſidentſhip requireth a whole man, & a Biſhop cannot bee two men: A Biſhop hath his office, a flock to teach, to look unto, and therfore he cannot meddle with another office, which alone requireth a whole man: He ſhould therfore giue it ouer to whom it is meet, & labor in his own buſines, as *Paul* writeth to the *Theſſalonians*: Let euery mā do his

owne buſineſſe, and follow his calling; *Let the Prieſt Preach, and Noblemen handle the temporall matters.*

And afterward ſpeaking of thoſe which about a King do hinder the reformation of Religion, calling them *Blanchers*, hee ſaith: Therefore (ſay they) all things ſhall be well, but not out of hand, for feare of further buſineſſe. Theſe bee the *Blanchers* that hitherto haue ſtopped the word of God, and hindred the true ſetting forth of the ſame: There bee ſo many put offes, ſo many put bies, ſo many reſpects, and conſiderations of worldly wiſedome. And I doubt not but there were Blanchers in the old time, to whiſper in the eare of good King *Ezekiah*, for the maintenance of Idolatry done to the brazen Serpent, as well as there hath beene now of late, and bee now that can blanch the abuſe of Images, and other like things. But good King *Ezekiah* would not bee ſo blinded, hee was like to *Apollo*, fervent in ſpirit; hee would giue no eare to the Blanchers, hee was not moued with theſe worldly reſpects, with theſe prudent conſiderations, with theſe policies, hee feared not inſurrections of the people: hee feared not leaſt his people would not beare the glory of God, but hee (without any of theſe reſpects or policies, or conſiderations) like a good King (for Gods ſake and for conſcience ſake) by and by pulled downe the brazen Serpent, and deſtroyed it utterly, and beate it to powder. Hee out of hand, did caſt out all Images, hee deſtroyed all Idolatry, and cleerely did extirpate all ſuperſtition: Hee would not heare theſe Blanchers and worldly wiſe men, but without delay followed

Blanchers.

lowed Gods cauſe, and deſtroyeth all Idolatry out of hand; This did good King *Ezekiah*. for hee was like *Apollo* fervent in ſpirit, & diligent to promote Gods glory. And good hope there is, that it ſhall be likewiſe heere in *England*, for the Kings Maieſtie is ſo brought up in knowledge, vertue and godlines, that it is not to be miſtruſted, but that we ſhal haue all things well, and that the glory of God ſhal be ſpread abroad throughout all parts of the Realme, if the Prelates will diligently apply their plough and bee Preachers rather then Lords.

You ſee how this old true Apoſtle of Chriſt and of *England* (as M. *Ridley* calleth him) doth not onely condemne the Lordſhip of Biſhops, but alſo ſo inſiſts upon it, as if a man ſhould tread it downe under his feete, and trample it into the durt, as a thing moſt vile and filthy, condemning alſo in them the uſe of all ciuill offices As to bee occupied in the Kings matters and ciuill affaires, as to be Iuſtices of peace, or ſuch like; and namely to be Lords of the Parliament, preſidents, or of the Priuie Councell, &c. Reducing them to a particular flock, ſaying, he hath a flock to teach, to tend upon, and to look unto, & therfore hee cannot meddle with another office: which if he do, he breaketh the rule ſet down by the Apoſtle to the *Theſſalonians*, ſo that if hee haue a ciuill office, hee leaueth his own vocation and calling, and medleth with other mens buſineſſe: And concludeth, that though the King were never ſo vertuouſly brought up, yet there could bee no true reformation, except the Biſhops leaue their Lordſhips, and follow their Preaching and that unto a flock, and not unto all the flocks of the

Coun-

Country: Not to be as a Prince who sitting in his Palace, and hauing a braue prospect may looke ouer the fields, but as an Ouerseer of one Flock to attend and looke unto the same, and to meddle no further.

What M. *Latimer* understandeth of a *Prelate* or *Bishop*, or an *Overseer*, is manifest anon after the beginning of the same Sermon, saying: *A Prelate is that man whatsoeuer he bee, that hath a flock to bee taught of him, whosoeuer hath any spirituall charge in the faithfull Congregation, and whatsoeuer hee bee that hath cure of soules.*

Let us heare what M. *Latimer* further saith to all unpreaching Prelates: *And if there were no more but one* (saith hee) *yet it were too many by one: And if there bee more, then they haue the more to answer for, that they suffer in this Realme an unpreaching Prelacy unreformed.*

Serm. before the King.

And anon after; *And what is to be partaker of other mens euils, if this be not, to make unpreaching Prelates, and to suffer them to continue still in their unpreaching Prelacy?*

And afterward, *But peraduenture you will say, what and they preach not at all? Yet* præsunt; *Are they not worthy double honor? Is it not an honourable order that they be in? Nay an horrible misorder, it is a horrour rather then an honour.*

They rule.

And yet againe, *Are they not worthy of double honour? Nay rather double dishonour, not to bee regarded, not to bee esteemed among the people, and to haue no liuing at their hands? For as good Preachers are worthy double honour, so unpreaching Prelates bee worthy double dishonour. But now these two dishonours, what bee they?* If the salt be unsa-

uory

sory, it is good for nothing but to bee cast out, and trodden of men: *By this salt is understood Preachers, and such as haue cure of soules. What bee they worthy then? Wherefore serue they? for nothing but to bee cast out, &c. Another dishonour is this.* Vt conculcentur ab hominibus. *To bee troden under mens feete, not to bee regarded, not to bee esteemed*: For (saith he) *take away Preaching and take away salvation.*

And yet againe afterward; *But I say if one were admitted to veiw hell thus, and to behold it throughly, the Deuill would say, On yonder side are punished unpreaching Prelates, I thinke a man should see as far as a kenning, and see nothing but unpreaching Prelates?*

And touching Nonresidence, hee preferreth the Deuill before a Non-resident: *For (saith M. Latimer) hee is ever in his Parish, hee keepeth residence at all times, and houres, yee shall never find him out of the way.* Sermon at Paules cross.

And afterward hee saith, *Therefore yee unpreaching Prelates, learne of the Deuill to bee diligent in doing of your office; Learne of the deuill, And if yee will not learne of God nor good men, for shame learne of the deuill.* Ad erubescentiam vestram dico. *I speake it for your shame, If yee will not learne of God nor good men to bee diligent in your office, learne of the deuill.*

And therfore before in milder termes hee speaketh thus: *They haue great labors, & therfore they ought to haue good livings, that they may commodiously feed their flocke: For the preaching of the Word of God unto the people is called meate; Scripture calleth it meat,*

not

not ſtrawberries that comes but once a yeare, and tarrie not long, but are ſoone gone; but it is meate, it is no dainties: The people muſt haue meate that muſt bee familiar, and continuall, and daily giuen unto them to feede upon.

And touching the name of *Prieſt* in his anſwere at *Oxford*, hee ſaith: *A Miniſter is a more fit name for that office, for the name of Prieſt importeth a ſacrifice.*

Acts & Mō. pag. 1624. edit. 1570. Serm. 3. bef. the King.

And ſpeaking generally of the remnants and relickes of Popery which yet remained unreformed in King *Edwards* time. *Germany* (ſaith he) *was viſited twenty years with Gods word, but they did not erneſtly embrace it, and in life follow it, but made a mingle mangle and a hotchpotch of it: I cannot tell what, partly Popery, partly true Religion mingled together: They ſay in my Countrey, when they call their hogges to the Swine trough, come to the mingle mangle, com pir com pir, even ſo they made mingle mangle of it. They could clatter and prate of the Goſpell, but when it commeth to all, they ioyned Popery ſo with it, that they marrd altogether: they ſcratched and ſcraped all the liuings of the Church, and under a colour of Religion turned it to their owne proper gaine and lucre: God ſeeing that they would not come unto his Word, now hee viſiteth them in the ſecond time of his viſitation with his wrath; for the taking away of Gods word is a manifeſt token of his wrath. Wee haue now a firſt viſitation in England, let us beware of the ſecond: Wee haue the miniſtration of his Word, wee are yet well, but the houſe is not cleane ſwept yet.*

Behold with what odious & oppr obrious terms,

terms, this bleſſed Martyr of God paints out the mixture of religion: which is indeed no leſſe odious in the ſight of God, then hee diſcribeth it vnto the eares of men? We may ſay with *M. Latimer*, that we haue the firſt viſitation, let vs beware of the ſecond, which is the wrath of God, for the houſe is not cleane ſweapt. For how can the houſe of God bee ſaid to bee cleane ſweapt, where there lieth on the one ſide, the filthy dunghill of ignorant and ſcandalous Prelats, on the other ſide a poyſoned heape of Nonreſidencies: on the third ſide the manifeſt miſchiefe of Pluralities: on the fourth ſide a ſacke full of rotten & beggerly Ceremonies: and in the middeſt as the maine poſt vpholding all the reſt, a pompous eſtate of Lord Biſhops. I beſeech the Lord Ieſus Chriſt, which walketh in the middeſt of the golden Candleſticks of *England*: to auert and turne away from vs, the ſecond viſitation which *M. Latimer* ſpeaketh of, which alſo ſhortly after according to his threatning did then fall vpon this land.

Now let vs go forwards with ſome other of the principall lights and bleſſed Martyrs of God: touching theſe matters *M. Hooper*, of whom our booke of Martyrs ſaith. Of all thoſe virtues and qualities required of the Apoſtle *Paul* in a good Biſhop, in his Epiſtle to Timothie. I know not one (ſaith *M. Fox* in this good Biſhop lacking. Which bright ſtarre fixed in the right hand of Chriſt, ſhineth not onely ouer *England*, but alſo beyond the ſeas. So that *Geſnerus*, that famous learned man in *Germanie* among other of his prayſes ſaith. *Aureus Hooperus &c. Flamma inſtar lucens, lucebit dum ſtabit or-*

M. Hooper. Acts & M pag. 1675. edit. 1570.

ſir. Golden Hooper ſhining like a flame of fire, who ſhall not ceaſe to ſhine ſo long as the world ſtandeth. In his Epiſtle to King *Edward* likewiſe as before is ſaid of *M. Latimer*, ſpeaking of the mingling of popiſh relicks with the Preaching of the Goſpell ſaith. Againſt theſe minglers and patchers of religion ſpeaketh *Elias* the Prophet the 3. of the Kings 18. How long (ſaith he) *will yee halt on both ſides, If the Lord bee God follow ye him, if Baal go ye after him.* Euen ſo we may juſtly ſay, if the Prieſthood and Miniſtery of Chriſt with his notes and marks be true, holy & abſolutely perfect, receiue it: in caſe it be not, follow the Pope. Chriſt cannot abide to haue the Phariſes leauen mingled with his ſweete flower, he would haue vs either hot or cold, the luke warme he vomiteth vp, and not without cauſe. For he accuſeth God of ignorance and fooliſhnes, that intendeth to adorne and beautifie his doctrine and decrees with humane cogitations. Behold how fearefull a thing it is (though the intent be neuer ſo good) euen to adorne and beautifie the inſtitutions, decrees, and ordinances of God, with any deuice of man, without the appointment of God in his word. Yea it is no leſſe abominable in the ſight of God, then if a man ſhould accuſe him of ignorance and foliſhnes. And therefore in his fixt ſermon before the King, ſpeaking of the Communion and Supper of the Lord, hee ſaith. The outward preparation, the more ſimple it is, the better it is, and the neerer to the inſtitution of Chriſt and his Apoſtles. If he haue bread, wine, a table, and a faire table cloth, let him not be ſolicitous, nor carefull for the reſt, ſeeing they bee not things brought

Epiſtle to King. Edw.

Sermon 6.

brought in by Christ, but by Popes: vnto whom if the Kings Majestie and honourable Counsell haue good conscience, they must be restored againe. And great shame it is for a Noble King, Emperour, or Magistrat, contrary to Gods word, to detaine and keepe from the Diuell or his minister, any of their goods or treasure. As the Candles, vestiments, crosses, Altars; for if they be kept in the Church as things indifferent, at length they will be mainteined as things necessary. If a Preacher now; I will not say before a King, but before a Lord Bishop, should so plainely affirme: that vestiments, surplices, and crossing are of the Diuell, he should be sure himselfe with his wife and children, not onely to be turned out of doores like doggs, but also frō preaching of the Gos. of Christ. As many excellent Preachers haue been of late yeares, though many hundred dumme dogges haue and doe keep their place within this Realme of *England*. And of the Ceremony of kneeling at the Communion hee saith. The outward behauiour and gesture of the receiuer should want all kind of Superstition, shew, or inclination of Idolatrie. *Ib. post.* Wherefore seeing kneeling is a shew and externall signe of honoring and worshiping, & heretofore hath grieuous & damnable Idolatrie been committed by the honoring of the Sacraments. I could wish it were commanded by the Magistrates, that the communicators and receauers should doe it standing or sitting, but sitting in my opinion were best. And afterward hee proueth the same: by the example of Christ, who together with his Apostles receaued it sitting. And againe in his third Sermon before the King,

Sermon 5. he ſaith. *Yet doe I much marvail that in the ſame booke it is appoynted, that hee that will be admitted to the miniſterie of Gods word or his Sacraments, muſt come in white veſtiments: which ſeemeth to repugne plainely with the former doctrine, that confeſſed the onely word of God to be ſufficient. And certainely I am ſure they haue not in the word of God, that thus a Miniſter ſhould be apparelled, nor yet in the Primitiue and beſt* Sermon 1. *Church.* And his firſt Sermon vpon *Ionas*, he ſaith. *This is the note and marke to know the Biſhops and Miniſters of God, from the Miniſters of the Diuell: by the preaching tongue of the Goſpell, and not by the ſhining, clipping, veſtiments and outward apparell.* And in his Epiſtle to the Kings Majeſtie: he Epiſtle to K. Edward. ſaith. *And a thouſand times the rather ſhall your Majeſtie reſtore againe the true miniſterie of the Church, in caſe yee remoue and take away all the monuments, tokens, and leauings of papiſtrie. For as long as any of them remaine, there remaineth alſo occaſion of relapſe vnto the aboliſhed ſuperſtition of Antichriſt.* And to the point and matter of Excommunication, in his Apologie againſt them that accuſed him to be a mainteiner of ſuch as curſed Queen *Mary*; which Apologie was ſet forth and allowed according to the order appointed in Queene *Elizabeths* In-
1562. junctions. *If they knew Gods lawes* (ſaith M. Hooper, *as they doe not indeed*) *they ſhould ſee and finde that no ordinary excommunication ſhould be vſed by the Biſhop alone, but by the Biſhop and all the whole pariſh &c. Alſo when the inceſtious man was excommunicated, the Apoſtle* Paul *alone did not excommunicate him, but the Apoſtle* Paules *conſent and*

whole

whole Church with him. And to the Lordships of Biſhops vpon the eight commandement, theſe be his words. They know that the Primitiue Church had no ſuch Biſhops as be now a dayes, as examples teſtifie, vntill the time of *Siluester* the firſt. A little & a little riches crept ſo into the Church, that men ſought more her then the wealth of the people. And ſo increaſed within few yeares that Biſhops were made Princes, and Princes were made ſeruants. So that they haue ſet theſelues vp with their almes & liberalitie in ſo high honor, that they cannot pluck them down againe with all the force they haue: what blindnes is there be faln in the world, that cannot ſee this palpablie, that our Mother the holy Church had at the beginning ſuch Biſhops, as did preach many godly ſermons in leſſe time, then our Biſhops horſes be a brideling &c? The Magiſtrats that ſuffer the abuſe of theſe goods, be culpable of the fault. And anone after hee ſaith. They ſhould be reaſonably prouided for and the reſt and ouerplus taken from them and put to ſome other godly uſe. Looke vpon the Apoſtles chiefly, and vpon all their ſucceſſors for the ſpace of 400. yeares; And then thou ſhalt ſee good Biſhops, and ſuch as diligently applied that painefull office of a Biſhop, to the glory of God and honor of the Realmes they dwelt in. Though they had not ſo much vpon their heads as our Biſhops haue, yet had they more within their heads, as the Scriptures and hiſtories teſtifie: for they applied all the wit they had vnto the vocation and miniſtery of the Church whereunto they were called. Our Biſhops haue ſo much wit, that they can rule and ſerue (as they

A Declaration of the 8. Command.

ſay) in both ſtates viz. In the Church, and alſo in the ciuil pollicie: when one of them is more then one is able to ſatisfie, let him alwaies exerciſe his beſt diligence. If hee be ſo neceſſary for the Court, that in ciuill cauſes and giuing of good counſell hee cannot be ſpared, let him vſe that vocation and leaue the other, for it is not poſſible hee ſhould do both well. And a great ouerſight is it of the Princes and high powers of the earth, thus to charge them with two burdens, when none of them is able to beare the leaſt of them both. And in his Apologie before named, he ſaith. It is both againſt Gods lawes, and mans, that Biſhops and cleargie ſhould be judges ouer any ſubjects within this Realme; for it is no part of their office, they can do no more but preach Gods word and Miniſter Gods Sacraments, and excommunicat ſuch as Gods lawes doe pronounce to be excommunicated, who would put a ſword into a mad mans hand? And for Non-reſidencie he ſaith, in his ſermon before the King. Your Majeſtie muſt begin with your Chapple and chaplins; make them to ſerue the ſame ſoules, that labour for their liuings. If your grace doe it not, you ſhall put your owne ſelfe in danger of God. And of Pluralities hee ſaith. Such as liue of ſpirituall riches, penſions, lands, or other goods appointed to teach the people the word of God, and miniſtet his holy ſacraments neglecting their office and ductie, offend in the ſame offence. Or when one man and ſuch a one (which chanceth many times) that doth not, or cannot doe halfe a mans office for ſuch a place, hath many mens liuings. But whatſoeuer gifts he be of, he ſhould not haue two

Apolo. ciuit ordinum.

Sermon.

mens liuings which the Biſhops lawes admit, by Pluralities & Totquots. And therefore in his 3 ſermon he ſaith. And beware of this vngodly pittie wherewith all men, for the moſt part, be very much now a dayes cumbred withall, which will for pitty rather let a foole, or an evill man to enioy his benefice, then a thouſand ſoules to be brought to knowledge: this is no pitty, but rather a a crueltie and killing of the ſoule. And to conclude, of all matters of Religion that are not expreſſed or commanded in the word of God, he ſaith: *And here we be admoniſhed of two things: The firſt, that wee offer none other obſequie and religion vnto God, then hee himſelf by his word requires: If we do, We offer an Idol of our own head, and honour the Diuell under the perſon and name of God.* Sermon 2.

And now here I cannot but reſt a while before I proceed any further in anſwering the obiection that is commonly made againſt theſe Aſſertions of M. *Hooper*, that both *Cranmer* and *Ridley*, being excellent men and Martyrs of God themſelues lived like Lord Biſhops, and wore on all the Biſhoplike apparrell, and brought M. *Hooper* alſo for one time to weare the ſame apparrell likewiſe. Whereunto I anſwer: Firſt, that it is no ſtrange thing to ſee the elect children of God to beare too much with the iniquitie of the time, and in many things to haue their foule faults and fals. Secondly, that God brought both *Cranmer* and *Ridley* being the elect and choſen children of God, like as *Dauid* and *Salomon* unto repentance and knowledgement of their faults before their end. Wherby all the Aſſertions of M. *Hooper* are not onely by [their example unconfuted, but

rather

father greatly confirmed and eſtabliſhed. Where is to be noted alſo, that great fault in *Cranmer* and *Ridley*, and the reſt of the Biſhops then likewiſe in withſtanding both the King himſelfe, and the protector of the realm, and the reſt of the Councell. For by ſiniſter meanes thoſe Biſhops procured the impriſonment of M. *Hooper*, ſhamefully & bouldly withſtanding the King and the Protector, and the reſt of the chiefe Counſellors, in defence of that Popiſh apparrell (as M. *Fox* calleth it on the margent, in the ſame place :) which notwithſtanding even the greateſt favourers of theſe diſguiſed garments affirme to be but things indifferent. Wherein, how greatly they offended both God and their Prince, I leaue it to be conſidered. Yet mark how M. *Ridley* that bleſſed Martyr of God, both confeſſed his fault to M. *Hooper*, and alſo his vtter deteſtation both of the Pope and all the Popiſh apparrell before his death. And firſt in his letter to M. *Grindal* he ſaith:

Ridley, Acts & Mon. p. 1902. edit. 1570.

Wee Paſtors many of vs were too cold, and bare too much (alas) with the wicked world, our Magiſtrates did abuſe to their own worldly gaine, both Gods Goſpell and the Miniſters of the ſame. And anon after hee ſheweth how earneſtly hee maketh his prayer for them that were baniſhed for the word of God: and for all thoſe Churches which haue forſaken the kingdom of Antichriſt, and profeſſed openly *the puritie of the Goſpell* of Ieſus Chriſt. Where marke that hee prayeth for them that profeſſe not onely the Goſpell, but even the puritie of the Goſpell. In his Epiſtle to M. *Hooper* himſelfe, he acknowledgeth his former fault with theſe wordes:

Epiſtle Ridly to Hooper.

Howſoeuer in times paſt in ſmaller matters and

and circumſtances of religion, your wiſedom & my ſimplicitie I confeſſe haue in ſome things varied, &c. (Now I ſay) &c. I loue you and the truth for the truths ſake which abideth in vs. But moſt plainly he acknowledgeth his fault when it pleaſed God to draw him neerer unto himſelfe by ſcourging him with the ſame whip wherewith hee had whipped his fellow Elder M. *Hooper* as hee himſelfe calleth him in his Epiſtle. For when M. *Ridley* was commanded to put on the Surplice, and the reſt of the Popiſh apparrell as our booke of Martyrs ſheweth, D. *Brookes* Lord Biſhop of *Glouceſter* commeth to him with theſe words, ſaying: *Act & Mon. pag. 1677. edit. 1570.*

Br. Put off your Cap M. *Ridley*, and put on this Surplice. *Ib. p. 1934 pag. 1935. edit. 1570.*

Rid. Not I truely.

Br. But you muſt.

Rid. I will not.

Br. You muſt: therefore make no more adoe, but put this Surplice vpon you.

Rid. Truely if it come vpon me, it ſhall bee againſt my will.

Br. Will you not do it vpon you?

Rid. No that I will not.

Br. It ſhall be put vpon you by one or other.

Rid. *Doe therein as it ſhall pleaſe you, I am well contented with that, and more then that, the ſeruant is not aboue his Maſter. If they haue dealt ſo cruelly with our Sauiour Chriſt, as the Scripture maketh mention, and he ſuffered the ſame patiently, how much more doth it become us his ſeruants? And in ſaying of theſe words, they put vpon the ſaid* D. Ridley *the Surplice with all the trinkets appertaining to the Maſſe, and as they were*

were putting on the ſame: D. Ridley *did vehemently inueigh againſt the Romiſh Biſhop and all that foolish apparrell, calling him Antichriſt, and that apparrell foolish and abhominable, yea too fond for a vice in a play.* Wherein theſe fiue things are to bee obſerued in this peece of dialogue.

Firſt, that none of all the Popiſh attire is named, but the *Surples*, and that is named three times, that it might not bee forgotten.

Secondly, that M. *Ridley* compares thoſe Popiſh garments to the attire that in ſcorn & deſpite *Herod* and the reſt of the crucifiers put upon Chriſt. Which things as you haue heard before, M. *Iohn Huſſe* ſpeaketh of ſaying: *That when they put the white garment vpon him, hee could not but remember how Herod put the white garment vpon Chriſt to ſcorn him withall.*

Thirdly, that hee compareth the very cruelty thereof, with the cruell and ſhamefull dealing againſt Chriſt. As likewiſe our booke of Martyrs ſaith of M. *Hooper*, when hee was driven by *Ridley* and the reſt, to weare the popiſh apparrell. Thus ſaith our booke of Martyrs: *Hee had vpon his head a Geometricall, that is, a foure ſquared cap, albeit that his head was round. What cauſe of ſhame* (ſaith M. Fox) *the ſtrangenes thereof was that day to that good Preacher every man may eaſily iudge.*

Acts & Mo. pag. 1667. edit. 1570.

Fourthly, that the ſame rod of Gods correction was now layd vpon M. *Ridley*, which he and the reſt of the Biſhops had layd vpon their fellow Elder M. *Hooper*.

Fifthly, how vehement the Spirit of God ſtirred him vp to deteſt the ſurplice & the reſt of

of the Popiſh apparrel, calling the Pope Antichriſt, and the Surplice with the reſt of the Popiſh apparrell, *foolish* and *abhominable*, and *too fond for a vice in a play*.

Alas that euer the good and learned preachers of the word of God ſhould bee compelled either to looſe their Miniſtery, or elſe to be attired like vices and fooles in playes. But let vs goe forward and heare what this noble witneſſe and Martyr of God ſaith in other poynts of reformation now deſired. In his treatiſe wherein is contained a lamentation for the change of Religion in England, he ſaith: *There are in the Papiſtrie an innumerable rabblement of abhominations.* Among which he ſetteth downe by name, *Diſpenſations and immunities from all godly diſcipline, lawes, and good order, pluralities and totquots, and* (as he ſaith) *a thouſand mee.* O that diſpenſations of Nonreſidencies, Pluralities, Vnions, and Totquots, which M. *Ridley* numbreth among the rabblement of Popiſh abhominations, were out of England, and reſtored to the Pope which he ſo often calleth Antichriſt, and to his Spouſe the Church of Rome which he calleth the very Whoore of Babylon. And for the name of *Prieſt* in his diſputation at *Oxford* hee ſaith: *There are but two onely orders of Prieſthood allowed in the word of God, namely, the order of Aaron and the order of Melchiſedech, but now the order of Aaron is come to an end, by reaſon it was vnprofitable and weak*, Heb. 7. *And of the order of Melchiſedech there is but one Prieſt alone, even Chriſt.* And generally of all matters of religion, ſpeaking of the Church of Rome, before ſhe played the harlot, & married her ſelf to Antichriſt, he ſaith:

Act & Mō. pag. 1946. edit. 1570.

If

Act & Mō. If yee will know how long that was, and
pag. 1959. how many hundred of yeares, to be curious
edit. 1570. in pointing the precise number of yeares, I will not be too bold: but thus I say, so long, and so many hundred yeares, as that sea did truely teach and Preach that Gospell, that Religion, exercised that power, and ordered every thing by these Lawes and rules, which that Sea receiued of the Apostles (and as *Tertullian* saith) the Apostles of Christ, and Christ of God; So long, I say, that sea might haue beene called *Peter* and *Pauls* Chaire and Sea, or rather Christs chaire, and the Bishops thereof *Apostolicus*, or a true Disciple and successour of the Apostles.

How happy were we and all our Bishops if by this rule of M. *Ridley*, they might bee called *Apostolici*, and *true Disciples*, and *successors of the Apostles*, which cannot be till euery thing be ordered by these lawes and rules which they receiue from the Apostles, and the Apostles of Christ, and Christ of God.

Cranmer. Now although I haue already spoken of *Cranmer*, yet heere againe I cannot but compare him to *Salomon* with his many hundred wiues, who at the last drew him to Idolatry and all abhominations. So *Cranmer* being married to many hundred Churches, was at the last driven to subscribe to all abhominations of Popery: For well may wee compare the many hundred wiues and concubines of *Salomon* unto the multitude of Churches subiect unto an Archbishop. And rightly no doubt it is spoken by one of the blessed Martyrs in our booke of
pa. 929. *ed.* Actes and Monuments, that it is as lawfull
1570. for a Lay-man to haue two wiues at once,

as

as for a Prieſt to haue two benefices. And *Cranmer* being the elect child of God, with *Salomon*, at the laſt, deteſted the foulenesſe of his owne fall. Firſt, hee fired his own hand for ſubſcribing to all the abhominations of Antichriſt, and ſo entred through the fire of torments, into euerlaſting ioy with Chriſt.

The like may bee ſaid of *Iewel* Biſhop of *Saliſburie*, who although hee did beare much with the iniquity of the time: therefore not reſpecting the courſe of his life, but the adviſed ſincerities of his writing, let us heare ſomewhat, what hee ſaith concerning the points of reformation now deſired. *Iewil.*

Firſt, it is worthy to bee noted which hee ſaith in his Sermon upon *Aggeus* the Prophet: *For as much as it cannot bee doubted among Chriſtian men* (ſaith *M. Iewell*) *that Chriſt and his Apoſtles appointed the Church in their time in ſuch ſort, as no better could bee deuiſed, let us compare the Church of latter time to the originall, as wee uſe in trying of meaſures, where in tryall whether is true or falſe yee haue euermore recourſe to the ſtander: for if there be any fault, whatſoeuer it bee the ſtander will bewraie it.* Yee ſee by M. *Iewel* that the Church was ſo appointed and ordered in the time of Chriſt and his Apoſtles, that it is unpoſſible to deuiſe any better order to bee uſed in the Church at this day. Therefore wee ought to reduce all the orders of our Church unto that originall, and to mend whatſoeuer is is amiſſe with that ſtander to cut of all that is more, and to reſtore againe al that lacketh. Iewel. ſerm. 2. Pre. before the Queene.

Yea in his Apologie he citeth this ſaying of an old writer, *Si nonnulli ex prædeceſſoribus, &c.* *De apol. pa. 2. p. 309.*

If

If certaine of our predeceſſors and anceſtors, did certaine things which for that time when they were firſt vſed might bee without blame, and afterward they are turned into errour and ſuperſtition, they ought to bee of them that come after, utterly deſtroyed and put away: By which rule M. *Iewell* heere condemneth both the Superiority of ſome Churches and Biſhops aboue others, and alſo the Croſſe in Baptiſme, the Surplice at the Communion, the ring in marriage, the Mathematicall cap with foure angles, dividing the world in foure parts, and all the reſt of our corrupt and unprofitable ordinances in the Church. Seeing all theſe (though they had beene ſometime reaſonable, as indeed they were never, yet now) being ſo abuſed as they haue beene and are, they ought utterly to be deſtroyed and put away: For I thinke there ſcarſe liveth amongſt us ſo ignorant a ſot, but knoweth that with whatſoeuer good intent they were firſt brought in, yet afterward they were turned and uſed to wicked and abhominable tyrannie and ſuperſtition. But let us ſee what hee ſaith in ſome points more, which ought to bee reformed in our Churches. *The old canons of the Apoſtles* (ſaith hee) *commanded that Biſhop to be removed from his office, which will both ſupply the place of a civill Magiſtrate, and alſo of an Eccleſiaſticall perſon.* Howſoeuer the Papiſts haue counterfeited thoſe Canons, yet this part of them is commended unto us by the Biſhop of *Sariſburie* as good and right; which if it be ſo, what will become of all our Biſhops who all exerciſe civill offices, as Iuſtices of Peace, High Commiſſioners, Lords of the Parliament, &c.

And

And in his Apologie, part the 2. cap. 5. Di. 5. p. 211
of Metropolitans or Primates, hee ſaith: *But M. Harding affirmeth that Primates had authority ouer other inferiour Biſhops: I grant* (ſaith *M. Iewell*) *they had ſo, howbeit they had it by agreement and cuſtome, but neither by Chriſt, nor* Peter, *nor* Paul, *nor by any right of Gods word.* Now if they haue this authority neither by Chriſt nor his Apoſtles, nor by any right of Gods word, either by iuſt collection, or by expreſſe mention, then what good uſe can there bee of them in the Church of Chriſt, being but a meere invention of mans braine without any manner of right by Gods word: Alſo in his Sermon upon *Aggeus* the Prophet he ſaith. *They diſagree from the originall of Gods words; but they vſe commonly to ſay the Church was then in her minoritie and infancie, afterward ſhee was better informed; ſo when Chriſt and his Apoſtles, and the Doctors pleaſe them, they ſhall rule the matter, they ſhall bee holy Doctors and holy Fathers; if not, they ſhall not bee patterns to follow, but children and infants.* And in another place hee ſaith, *They uſe them as the Marchants uſe his Counters, ſometime they ſtand for an hundred pounds, ſometime for a pēnie.* This is the obiection which unto this day is commonly made againſt the reformation which many good men deſire to bee made according to the originall of the Primitiue Churches; which obiection you ſee heere with what deriſion M. *Iewel* reiecteth it, as though thereby they counted Chriſt and his Apoſtles as children and babes, without wit and iudgement to know what was fit for the Church of God and to bee uſed in Serm. upon Agge. 1. 2.

all

all ages: And yet, ſaith hee, when they liſt they ſhall bee counted holy Fathers and holy Doctors. And againſt our Double Fleeced men thus hee ſpeaketh: *O that* Aggeus *the Prophet were now aliue, and ſaw the rearing up of Gods Temple heere in England, what thinke yee would hee ſay? You build your own houſes and leaue the houſe of God forſaken, nay he would ſay, you build your own Manſions, and pull down the Houſe of God, The Maſters of the worke build benefice vpon benefice, and Deanerie vpon Deanerie, as though Rome were yet England.*

Ib. poſtea.

And againſt the Nonreſidents and Plurality men thus hee cryeth out. *Theſe Non-reſidents and pluralitie men teach not, they know not, nor care not for the people of their charge, they haue brought confuſion and ſhame into the houſe of God.*

Serm. in Ioſ.

If it bee true which this excellent *Iewel* of England ſaith, that Non-reſidents and plurality men are they that bring ſhame and confuſion into the houſe of God: with what face can any Chriſtian man maintaine them, and not rather mueigh againſt them? But let all the precious Iewels in the world cry out upon them, yet the belly hath no eares: Of theſe belly-fleecers it is written: *Whoſe God is their belly, and glorie to their ſhame.* For with ſhame enough, they haue brought (as M. *Iewell* ſaith) ſhame & cõfuſion into the houſe of God: And where the Papiſt *Harding* maintaineth that an Eccleſiaſticall perſon may uſe a Ciuill office without care, and ſo neither deceiue himſelfe nor thoſe that heare him. M. *Iewel* ſetteth downe vpon the Margent. *Fond and childiſh. As though a Biſhop may*

de apol. pag. 522.

haue

haue the temporall ſword, and execute a temporall office without worldly cares. And yet againe to the ſame purpoſe afterward he ſaith. Chriſt himſelfe ſaith to the Pope and to all other Prieſts and Biſhops, [The Kings of the Nations rule ouer them: and they that are great exerciſe authoritie ouer the people, but it ſhall not be ſo among you.] *Cyprian* ſaith (as he is alleadged by *Gratian*) Chriſt by ſeuerall duties and diſtinct honors, hath ſet a difference between the offices of both powers. And ſtraight way to the ſame effect he alleageth *Bernard*. It is plaine that temporall dominion is forbidden the Apoſtles. Now therefore dareſt thou (the Pope) vſurpe either the Apoſtleſhip being a Prince, or the princehood being the ſucceſſor of the Apoſtles? Doubtleſſe from the one of them thou art forbidden. If thou wilt indifferently haue both, thou ſhalt looſe both. Otherwiſe think not thou canſt be accepted from the nũber of them, of whom the Lord complaineth? [They haue made themſelues Kings but not by me] I wot not how *M. Iewell* joyning himſelfe with *Cyprian* and *Bernard*, could more plainly condemne ciuill offices in Eccleſiaſticall perſons. And it is worthy to be noted, how *Iewel* applieth theſe words of Chr. to be ſpoken onely of *Popes*, *Biſhops* and *Prieſts*. And where *M. Harding* calleth the Pope the Prince of Paſtors, *M. Iewell* anſwereth him in this ſort. Hee might haue remembred, that the right of this name belongeth vnto Chriſt the Apoſtle *Peter* ſaith. That when Chriſt the Prince of Paſtors ſhall appeare yee may receaue the vncorruptible crowne. Now to infeoffe the pope with Chriſts peculier tiltles, a man might think it were great blaſphemy.

pag. 623.

De Apol. pag. 112.

1 Pet. 4.

Certainly *Cyprian* saith. None of vs appointeth himselfe Bishop of Bishops. Much lesse a Prince of Pastors. Now let the reader heere marke well, that if it be blasphemie to attribute vnto the Pope or any mortall man, the name of Archpastor or Prince of Pastors, because the magnificence and height of that name is peculier and proper to Christ alone. The Apostle *Peter* attributing that name to him onely, where he saith: [And when the chiefe Shepheard (or Archshepheard shall appeare, ye shall receaue an in corruptible crown of glory:] Let the reader I say judge and consider whether this name Archbishop, or Prince of Bishops be not as blasphemous as Arch-pastor, being indeed no lesse peculiar to Christ then Archpastor is, for hee is called the sheapheard or Pastor and Bishop of our soules: and is no doubt aboue all other Bishops, yea the onely Archbishop and Prince of Bishops, as hee is the only Arch-pastor & prince of Pastors. Therefore if the Popes or Archbishops had any feare of God or of Christ before their eyes: they would feare and tremble, with the horror of their hearts, when they heare the name of Archpastor or Archbish. attributed vnto them. And as to the Popish ragges and apparell when *Harding* had made the best defence that he was able for them, and many other Popish Ceremonies, *M. Iewell* answereth him thus. *Verely M. Harding we hate not any of all these things For we know they are the creatures of God. But you haue so misused them or rather so defiled and berayed them with your superstitions, and so haue with the same mocked and deceaued Gods people, that wee can no longer continue them without*

Archipoimē. 1 Pet. 4.
Archiepiscopos. 1 Pet. 2. 25.
De Apol. pag. 346.

without great conſcience. And where Popiſh *Harding* jeſteth at them which weare no ſquare cappes, but ſome round cappes, ſome hatts, ſome buttoned caps, ſome ude gowns ſome turkey gownes, ſome frocks &c. *M. Iewell* maketh their defence. *The godly learned men at whoſe perſons it pleaſeth you ſo rudely to ſcoffe, that refuſe either to go in your apparell, or otherwiſe to ſhew themſelues like vnto you, haue age ſufficient, and can anſwer for themſelues.* Where firſt note that he calleth them godly learned men. Secondly, that he ſaith to *M. Harding*, they refuſe to weare your apparell, that is ſuch apparell that *M. Harding* and the reſt of his companions the Idolatrous Papiſts vſed to weare. And further he anſwereth for them with theſe words. They ſay not therfore that their apparell is either holie or vnholy. But they may truely ſay the ſame apparell of your part hath been fouly abuſed to filthy purpoſes. They may juſtly ſay they would not gladly in any appearences ſhew themſelues, like vnto them, that haue ſo vntruely and ſo long deceaued the world: And heerein they are not without ſundry authorities and examples of the godly Fathers. *Auguſtine* ſaith, his Mother left bringing of wine and cakes to the Chur. not that it was vngodly or vnlawfull of it ſelfe ſo to do: but onely for that ſhe was warned, it was a reſemblance of the heathens. *Gabriell Biell* ſaith, that the Church of Rome thought it good to vſe common leauened bread at the miniſtration of the holy myſteries, leaſt in vſing vnleauened bread they ſhould be thought to follow *Ebion* the heretique. *Tertullian* reaſoneth vehemently that a chriſtian man ought not to goe with a *De Apol. pag. 20.*

lawrell garland vpon his head, and that for none other cauſes, but onely for that the Heathen vſed ſo to goe. Whereupon *Beatus Rhenanus* giueth this note; *Non ſolum ab his temperandum fuit, &c.* It was meete for them to refraine not onely from ſuch thinges as haue a manifeſt ſhew of wickednes, but alſo from ſuch things as might bee called indifferent, that is to ſay, neither good nor ill: partly leaſt any of the weaker Chriſtians ſhould be offended, partly alſo leaſt the Heathens ſhould be incouraged in their errors. Thinking that thing (for that the Chriſtians themſelues do it) to be the better. And *Baſill* ſaith. Let needles and ſuperfluous things be put to ſilence in the Church of God To be ſhort *Origen* ſaith. *Querendum eſt &c.* We muſt examine what is ment by this that followeth. Leaue her no manner of remnant: the meaning is this, Aboliſh not certaine of the ſuperſtitions of the *Caldees*, reſeruing certaine: Therefore hee commandeth that nothing bee left in her, be it neuer ſo little. May it therefore pleaſe you to vnderſtand that at the beginning there appeared no ſuch diſtinction or difference of apparell in the Miniſtery. *Valafredus Abbas* ſaith, *Veteres communi indumento vtentes celebrabant miſſas.* The old Fathers ſaid maſſe (that is to ſay miniſtred the holy communion) hauing on their own common apparell. *Auguſtin* in his rules to his Clerks or Monks writeth thus. *Ne ſit notabilis habitus veſter.* Let not your apparrel be notable. *Ierome* deſcribing the order of the Church at *Bethlem*, ſaith thus: *In veſte nulla diſcretio &c.* In apparell there is no difference, there is no wondring, howſoeuer a man liſt for to go; it is neither

neither ſlandered nor praiſed. And Pope *Coeleſtinus* the firſt ſaith, *Diſcernendi ſumus a plebe, &c.* We muſt be knowne from the Lay people by our doctrine, not by our coate; by our converſation, not by our apparrell: by the pureneſſe of our minde, not by the attire of our body. For if we once begin to deviſe nouelties, wee ſhall tread our Fathers orders under foote, and make roome for ſuperſtition. The minds of the ignorant ought to bee taught, and not to be mocked. Neither may wee goe about to dazell their eyes: but rather powre wholeſom doctrine into their hearts.

Theſe places cited by M. *Iewel*, I haue here ſet down that the vnlearned Reader, which yet loueth the ſinceritie of the Goſpell, may bee the better armed againſt them which affirme that all things which are in their owne nature indifferent, may bee vſed in the Church and ſeruice of God: yea though they haue been heretofore, and yet are in other places never ſo ſuperſtitiouſly and Idolatrouſly abuſed. Of which opinion the heretickes were that *Auguſtine* in his booke *Ad quod vult Deum* ſpeaketh of: Which ioyned cheeſe with bread in the miniſtration of the Supper, and were called *Artotyritæ*, which they thought to be a thing indifferent, and therfore lawfull to be done. And to ſay the truth, no man can deny it, but to eate cheeſe is a thing indifferent, but in that place, and at that time by the Miniſter to be delivered unto the communicants with the bread of the Lord, it was a thing abhominable, and vtterly vnlawfull to bee done, and therefore even in that poynt they were worthy to bee condemned for Here-

Auguſt. ad quod vult Deum. c. 28.

tickes though they had held no other poynt of hereſie but that. And what leſſe can bee ſaid of other Ceremonies and their defender. But of M. *Iewels* words I wiſh ſpecially to obſerue theſe: They may iuſtly ſay, they would not gladly in any appearance ſhew themſelues like vnto them that haue ſo untruly and ſo long deceiued the world. And herein they are not without ſundry authorities, and examples of the godly Fathers. And marke this word, *They may iuſtly ſay it*. For if they may iuſtly ſay, they would not weare them, then are they uniuſtly impoſed vpon them. Againe M. *Iewel* ſaith, Neither durſt *Moſes* or his workmen to ad, or to diminiſh or alter any one thing of their deuiſe, or to do any thing more or leſſe otherwiſe then God hath appoynted, &c. Here mark good Chriſtian reader (ſaith he) in euery of theſe examples God hath bridled our deuotion, & hath taught us to worſhip him, not in ſuch ſort as may ſeeme good in our eyes, but onely as he hath commanded vs.

Reply.

pag. 417. edit. 1565.

Yet ſuch is the vnbridled pride of mans deuotion, that let God ſay what he will, hee ſhall not bee ſerued onely as God commandeth, but at the leaſt with ſome Ceremoniall ſupererrogations of mans mere inuention: (being worſe then Horſes or Mules, whoſe ſtiffe neckes are pulled in with bit and bridle) that weake and wretched man hath made: And man in his deuotion will not be bridled with the bridle which God himſelfe hath made, and put into his mouth. But to conclude (ſaith hee to M. *Harding*) If theſe matters bee great, they are the more worthy to bee conſidered: if they bee ſmall, there is the les hurt in leauing of them, & the

Anſwer to Hard. pag. 4

more

more wilfulneſſe in defending of them; for verily the whole world is weary of them. But M. *Iewel* in his Sermon before Q. *Elizabeth*, ſaith: Euen now that it hath pleaſed God to reſtore his Goſpell, they that are of the contrarie part cry out, Theſe men bee Rebels, they would haue no Magiſtrate, they would haue all things in common. And in the Apologie of England which M. *Iewell* defendeth, it is thus written; But this was euer an old and ſolemne propertie with them and their Forefathers: if any did complaine of their errors and faults, and deſired to haue true religion reſtored, ſtraight way to condemne ſuch men for hereticks, as men new fangled and factious. Chriſt for none other cauſe was called a Samaritane, but onely for that he was thought to haue fallen to a certaine new religion, and to be anthour of a new Sect. So now, euen as in M. *Iewels* time, they that be on the contrary ſide and againſt the finceritie of the Goſpell, call thoſe which find fault with the foule abuſes of bald ceremonies and abhominations of Nonreſidences, Pluralities, & horrible abuſes of excommunication, &c. Puritans, Diſciplinarians, and ſuch like opprobrious nick-names; yea euen rebels & factious perſons. But ſeeing the Lord Ieſus himſelfe eſcaped not ſuch reproches, how can his ſeruants bee grieued to bear the ſame with him. *It is enough for the Diſciple to be as his Maſter is, and the ſeruant as his Lord. If they haue called the Maſter of the houſe Belzebub, how much more them of his houſhold.* Yet theſe whom they call *Puritans*, are ſomewhat beholding vnto them, that they giue them a cleanlier name then *Belzebub*: for they liken them by that Mat. 10.25

August. de Hæres. c.38 name vnto the old hereticks called *Cathari*. *Auguſtine* ſaith the *Cathari* were thoſe hereticks which doe call themſelues cleane, and without corruption of ſin. Secondly, they did not admit or allow any ſecond Marriage. Thirdly, they denied repentance to them that had ſinned after Baptiſme. Fourthly, they followed *Donatus*, and therefore were called *Donatiſts*. Now I appeale to the conſciences of all them that ſcorne others by that name, whether ever they heard any of them deſire ſo to be called: or elſe to deny lawfulneſſe of ſecond marriage, or repentance to a ſinner, or to follow the *Donatiſts* in their hereſie. But if they will needs condemne all them which commend and deſire purity in life and religion, then let them call the Apoſtle *Iames* alſo a Puritane; which commendeth

Iames 1,27 *pure and undefiled religion, and ſuch as keepe themſelues unſpotted of the world.* And the Apoſtle *Paul* alſo which in ſo many places commandeth and commendeth *puritie* and

1 Tim.1.5. & 4.12.22 & 2 Tim.2 22.Phil.4. 8.Tit.2.8. *pureneſſe.* And thus I will conclude with one ſaying more out of M. *Iewels Apologie.* *When Eſdras* (ſaith he) *went about to repaire the ruines of the Temple of &c. And when he purpoſed to reſtore the Sacrifices of God, hee ſent not to Rome, &c. Hee thought it enough for him to ſet before his eyes, and to follow the patterne of the old Temple, which* Salomon *at the beginning builded according as God had appointed him: and alſo, thoſe old cuſtoms and ceremonies, which God himſelfe had written out by ſpeciall words for* Moſes. And

Def.Apol.c. 17.diu.12. pag.706. ſtraightway after it is there ſaid; *Likewiſe all the good and commendable Princes mentioned in the Scripture, were praiſed ſpecially by theſe words, That they had walked in their Father Dauids*

Dauids wayes. That is, becauſe they had returned to the firſt originall foundation, and had reſtored the religion euen to the perfection, wherein Dauid left it. Which words ſeeme to be taken out of the hiſtory of *Iehoſaphat*; where it is thus written of him: *And the Lord was with Iehoſophat, becauſe he walked in the firſt wayes of his Father Dauid, &c. and not after the trade of Iſrael.* And it followeth, *Therefore the Lord ſtabliſhed his kingdom in his hand, and all Iuda brought preſents vnto Iehoſaphat, ſo that he had riches and honour in abundance.* Where this word *therefore* is a word of ſpeciall note; for many wicked Kings and Princes haue giuen them of God riches and honour euen abundance: but when it is giuen them of God (*therefore*) becauſe they walked in the firſt wayes of their Father *Dauid*: that is, becauſe they had returned to the firſt and originall foundation, and reſtored the religion even to that perfection wherein *Dauid* and not *Salomon*, yea *Chriſt* the Sonne of *Dauid* left it; Then are they truly bleſſed of God. Otherwiſe, as it is written, *Their table ſhall be made a ſnare, and their proſperity their ruine.* 2 Chron. 17. 3, 4, 5.

Hereunto I will adde that excellent mans teſtimonie, M. *Thomas Leaver*. M *Bullinger* ſpeaking of the baniſhed Chriſtians in Qu. *Maries* time, which were come to *Tigurie*, commendeth by name M. *Leaver* in theſe words: There came unto vs Engliſh Students both godly and learned: they bee receiued of our Magiſtrates, ten of them dwel together, the reſt remain here and there with good men. Amongſt the other M. *Thomas Leaver* is deere vnto me, and familiar. M. Leaver. Bul. Epiſt. to Hooper.

Now M. *Leaver* preaching before K. *Edward*

ward ſpeaking of Nonreſidents, ſaith vnto them: Now my Lords both of the Laitie & of the Clergie, in the name of God I aduertiſe you to take heed. For when the Lord of all Lords ſhall ſee his flock ſcattered, ſpilt & loſt, if he follow the track of bloud, it will lead him ſtraight way unto this Court, and unto your houſes, whereas thoſe great theeues, which murther, ſpoyle, and deſtroy the flocks of Chriſt, be receaued, kept, and maintained. For you maintaine your Chaplines to take pluralities, and your ſeruants moe offices than they can or will diſcharge; fie for ſinne and ſhame. And for further confirmation thereof hee ſaith: For if their dutie bee undone, then can no man excuſe them: if it be done, then it is by other, not by them; and why doe they liue of the labours of other men? He that preacheth the Goſpel ſhould liue of the Goſpel, as God hath ordained. *Qui mollibus veſtiũturin domibus Regũ ſunt.* Thoſe which goe in gay clothing are in Kings houſes, & either mouſel the laboring Oxe, or ſpoyle the poore Pariſh in the Countrey, be of the Divels ordinance. This mouſelling of the oxe that treadeth out the corne, which is the taking away of the livings from the poore Miniſters in the Countrey, & the poore pariſhes, who pay their tithes to Nonreſidents, you heare that it cometh not of God, but of the Divels ordinance. From which wee beſeech Almightie God to moue his Maieſties heart, that hee may ſhortly deliver vs. And ſpeaking of putting vnpreaching Prelates out of their place; *Tea ſay they, and it were great pittie, ſeeing they haue payed the firſt fruits vnto the Kings Maieſtie, and no meane or ſmall reward vnto other men:*

and

and perchance bought their offices deerely. Now to put them out of theſe liuings with the loſſe of all thoſe charges which they haue beſtowed in rewards, or other waies to get ſuch liuings, were great extreamitie. But woe, woe, (ſaith M. *Leaver*) *unto you hypocrites, that ſtumble at a ſtraw and leape ouer a blocke, that ſtraine at a gnat, and ſwallow up a Camell, &c.* And well may it bee ſaid, they ſtumble at a ſtraw and leape over a block, or they ſtraine at a gnat, and ſwallow up a Camell, which for pitty ſuffer unpreaching Miniſters to continue in places; for is there any compariſon betweene the loſſe of a dumbe dogges living, and the loſſe and great damage of many hundred ſoules? But M. *Leaver* goeth forth boldly, threatning both thoſe ſpirituall and temporall Lords, and ſaith; *God will pull you down rather then maintaine, or ſuffer you in ſo high authoritie, to uſe ſuch uncharitable, ungodly, and cruel pittie*: Which heauy wrath of God, euen according to M. *Leavers* threatning, very ſhortly after fell upon them all; a woefull Tragedie, and worthy to be remembred.

T. Leauer. bef. K. Edw.

To conclude, M. *Leaver* eſcaping from the tragicall furie of Queene *Maries* time, in his letter to M. *Bradford* being priſoner in the Tower, ſpeaking of the excellent reformed Churches where hee was then converſant, writeth thus. *I haue ſeene the places, noted the doctrine and Diſcipline, and talked with the learned men of* Argentine, Baſil, Zurich, Berne, Lauſanna *and* Geneva, *and I haue ſeene the experience in all thoſe places of ſincere doctrine, godly order, and great learning: Happie are the Churches that are*

ſo

ſo vvell reformed, and vvorthy to bee ſo highly commended.

Th. Beacon. To *M. Leaver* I will ioyne M. *Thomas Beacon* a man to my ſelfe verie well known to bee for his vertue, learning, and dilligence in Preaching the word of God, moſt worthy to bee honoured. Who ſuffered great perſecution in King *Henrie* the eights time, and againe in Queene *Maries* time, and lived and dyed at Canturburie, a dilligent Writer and Preacher of the word of God in Queene *Elizabeths* time, in his booke intituled, *The Actes of Chriſt and of Antichriſt*, hee ſaith: *Chriſt breathed upon his Diſciples and gaue them the holy Ghoſt, ſaying*, Take yee the Holy Ghoſt, *that they being endued with his Spirit might bring forth the fruits of the ſame, and thereby known to bee his Apoſtles: But Antichriſt doth breath the ſpirit of Sathan into his Shauelings, and will that they bee known to bee his Chaplanes by their long gownes, ſhaven crownes, horned cappes, ſtaring tippets, &c.* And againe hee ſaith, *Chriſt ſaid that men ſhould know his Diſciples by their charitie, if they loued one another, as hee had loued them: but Antichriſt cauſeth his chaplaines to be knowen by their habites and veſtures, by their long gownes and ſhaven crownes, and puniſheth them if they uſe not their habites. And yet againe hee ſaith, Chriſt ſaith*, The Kingdome of God commeth not with waiting for, *that is to ſay, with outward obſeruances and externall ordinances at the appointment of men: Antichriſt ſaith, vveare this cap, or that coule, this gray habite, or that vvhite habite.* Yee ſee his iudgement, that they are the Chaplaines of Antichriſt,

Ioh. 29. 22.

Ioh. 13. 35.

and

and not the Miniſters of Chriſt, which loue to bee diſtinguiſhed by apparell.

And touching the apparell, M. *Fox* ſpeaketh moſt plainly, as hath beene in divers places noted before; as alſo where hee ſaith; *For diverſitie of apparell I haue not now to ſtand particularly upon euerie kinde and forme, when, how and by whom it was inuented; yet becauſe I ſee that falſe opinion of antiquitie deceiueth many, in generall to ſpeake of the whole I will recite the words written to* Carolus Caluus *the French King, by the Whole Clergie of* Ravenna, *about the cõputation of the yeare of our L. 876. Which words ſhall ſuffice as a teſtimony, both to know what wee ought to do, and what was then done in the Church. The words in their Epiſtle to the King be theſe,* Diſcernendi, &c. *that is: Wee ought to differ from the people and others by doctrine, not by apparell; in converſation, not in veſture; in pureneſſe of mind, not in garment.* Fox fol. 6.

And touching the Surplice by name, ſpeaking of a wicked perſecutor one *Blumfield*, he ſaith: *But a little before his death he bragged and threatned a good man, one* Simon Harlſtone *to put him forth to the officers, becauſe hee wore no ſurplice when he ſaid Seruice: Whereby it is pitie that ſuch baits of Poperie are left to the enemies to take the Chriſtians in, God take them away, or elſe vs from them: For God knoweth they be the cauſe of much blindneſſe and ſtrife among men,* Edition 2. pag. 2268. vlt. Edition. pag. 2065.

But let us ſee further what M. *Beacon* ſaith in other points that neede reformation, againſt the unpreaching Miniſters,

Non-

Nonresidents, and Pluralitie men, thus hee
Th. Beacon *Acts of Chr. & Antichri.* Dan. 7. 8.
saith: Christ by his Apostles commandeth that euery Congregation should haue his Pastor or Preacher to feede the Christian flocke with the most wholesome foode of Gods word, so that euery spirituall Minister should attend upon his own Cure. And not to bee distract with care of divers Congregations; Antichrist cannot away with this, that one man should haue but one benefice, therefore hee dispenceth with his chaplines for many, &c.

And further hee saith, It is more tollerable and praise worthy, that two or three Pastors should haue the ouersight of one Congregation, being large and great in multitude of people (as wee reade that in the Citie of *Philippos*, there were divers Bishops and divers Deacons that did attend upon the flock of Christ) then one man to haue the charge of many Parishes. How can one man bee in divers places, can a man do that which is denyed to Angels? I meane to bee in divers places at once. Or will they commit the charge of them to others, and hire others to satisfie their office? But our Saviour Christ saith, *A good Shepheard giueth his life for his Sheepe, an hired seruant, and hee that is not the Shepheard neither are the Sheepe his own, seeth the Wolfe comming and leaueth the Sheepe and flyeth, and the Wolfe catcheth and scattereth the Sheepe.* If Antichrists Chaplaines bee not able to serue so many Cures (as they are not able indeed) that they place other in their steed, let them resigne, and giue over to their Curates and Ministers those benefices where they serue, and themselues serue not, that

that they may bee the more able to doe their duety. And to the Lordſhip of Biſhops hee ſaith, Chriſt appointed his Apoſtles to bee Miniſters and ſervants of his holy Church: Antichriſt ordained his Prieſts and Prelates to bee Lords & Maiſters ouer Gods people.

And to the Ceremonies diuiſed by men hee ſaith, Antichriſt teacheth that although the Ceremonies of the old Law bee aboliſhed by the comming of Chriſt, yet that hindreth nothing but that the Church which is the Spouſe of Chriſt may appoint what ceremonie ſhee will, without any offence of her Huſband Chriſt. Yet I will briefly ſet down the words of one or two more of the bleſſed Martyrs and lights of the Goſpell, and ſo conclude. Numb. 8.

And firſt that excellent Martyr M. *Iohn Lambart*, of the Eccleſiaſticall degrees, and election of Paſtors and Miniſters, ſaith: There were no more officers in the Church of God then Biſhops and Deacons, that is to ſay Miniſters, as witneſſeth, beſide Scripture, full appertly, *Ierom* in his Commentaries upon the Epiſtle of *Paul*, whereas he ſaith that thoſe whom wee call Prieſts were all one, and none other but Biſhops, and the Biſhops none other but Prieſts, men ancient both in age and learning, ſo neere as could be choſen, neither were they inſtituted and choſen as they bee now adaies with ſmall regard of a Biſhop or Officer, onely poſing them if they can conſtrue a Colle&, but they were choſen not onely of the Biſhop, but alſo with the conſent of the people among whom they ſhould haue their liuing, as ſheweth *Cyprian*: and the people (as hee ſaith) are to haue power to choſe Prieſts that I. Lambert. *Acts & Mo.* pag. 1220. edit. 1570.

bee

bee men of good learning, of good and honeſt report. But, alack for pittie, ſuch elections are now baniſhed, and new faſhions brought in; Which if wee ſhould conferre with the forme of Election ſhewed of Chriſt by his Apoſtle *Paul*, we ſhould find no ſmall diverſitie, but all turned upſide down.

And afterwards againe in the 22. Article hee ſaith: And though many of them which now doe miniſter in the Church, and are elect by Biſhops, otherwiſe then after the manner of Chriſts inſtitution and the forme of the Primitiue Church, neither do nor can Preach, yet ought not the multitude of ſuch to bee laid for an authoritie againſt mee, or other, that are compelled to ſhew the truth and right ordinances of the Apoſtles, that was uſed afore time in the Primitiue Church, God bring it in againe. *Amen.*

Ibidem pag. 1269.

And in his anſwer to the 30. Article agreeing to that which you heard before of M. *Fox*, where hee ſaith: Everie Prelate or beneficed perſon ought to diſcharge his Cure without Deputie or Vicar. So ſaith this Noble Martyr of God, *Iohn Lambard*. Where you ſpeake of Prelates deputies, I thinke that ſuch are little behouable to Chriſts flock, it were neceſſarie and right that as the Prelates themſelues will haue the Reuenewes, Tithes, and Oblations of their Benefices, that themſelues ſhould labour and teach diligently the word of God therefore, & not to ſlip the labour frō one to another, till all be left (pittie it is to ſee) undone, ſuch doth *Iohn* the Evangeliſt call *fures & latrones*, theeues and robbers.

Now to that excellent Martyr and witnes of Ieſus Chriſt, M. *Bradford*, who with the reſt confir-

confirming his doctrine with the ſheeding of his bloud, commended by D. *Ridley* thus. *M. Bradford a man by whom (as I am aſſuredly enformed) God hath and doth worke wonders in ſetting forth of his word:* And in his letter to *M. Bradford* thus he ſpeaketh to him, *O good brother bleſſed be God in thee, and bleſſed be the time that euer I knew thee.* And as hee is ſo highly praiſed for the excellent gifts of God in the wonderfull worke of his preaching; ſo for his continuance and diligence therein euen to the time of his death, it is ſaid in our booke of Martyrs. *For the time he did remain priſoner in the Counter, he preached twice a day continually, vnleſſe ſicknes hindred him &c.* And further it is there ſaid, *Preaching, reading, and prayer was all his whole life &c.* Whereunto I may very fitlie adjoyne the words of *M. Muſculus* how to know a true Miniſter of Chriſt vpon theſe words to the Rom. (*put apart to Preach the Goſpell of God*) *Vis cognoſcere verum Chriſti Miniſtrum? Vide an ſit &c. Wilt thou know* (ſaith *Muſculus*) *a true Miniſter of Chriſt? Then looke whether he be vtterly ſo ſeperated from all other buſines, that hee doth meditate worke, or liue, in none other thing whatſoeuer, but in preaching and making manifeſt and plain the Goſpell of Chriſt, & ſerue therin by all & whatſoeuer ſtrength and power is in him.* Now this bleſſed *Bradford* (ſaith our Booke of Martyrs) *D. Ridley that Worthie and glorious Martyr of Chriſt afterward according to the order that then was in the Church of England, called him to take the degree of a Deacon, which order becauſe it was not without ſome ſuch abuſe, as to the which Bradford would not conſent, the*

M. Bradf. Rid. lett. to M. Ch. lib. Epiſt. Mar. pag. 69.

pag. 1780. edit. 1570.

Rom. 1. 1.

Act & Mō. pag. 1780. edit. 1570.

Bi. yet perceiuing that he was willing to enter into the Miniſtery was content to order him without any abuſe euen as hee deſired &c. Wherein yee ſee both the preciſenes of *M. Bradford* which would not enter into the Miniſtery becauſe of the abuſe in the book, & the goodnes of the Biſhop in leauing out the abuſes. But alas ſuch good examples are rarely now to be found, either in Biſhops or Miniſters. Further in his letters to all Faithfull Profeſſors he ſaith. *If Gods word had place, Biſhops could not plaie Chauncellers and idle Prelates as they doe, Prieſts ſhould be otherwiſe known then by their ſhauen Crowns and Tippets.* And in another of his letters he ſaith. *What can the holy Ghoſt do to vs about this, to marke vs with the cogniſance of the Lord of hoſts? This cogniſance ſtandeth not in forked cappes, tippets, ſhauen crownes, or ſuch other baggage and Antichriſtian pelfe; but in ſuffering for the Lords ſake.* Is it not euident that *M. Bradford* was ſuch a one as men now call a *Puritane*? Which calleth forked cappes and tippits not only baggage, but euen alſo Antichriſtian pelfe. But hee ſaith in his letters to the Vniuerſitie of Cambridge. *Wilt thou conſider things according to the outward ſhew? Was not the Synagogue more ſeemlie & like to be the true Church, thē the ſimple flocke of Chriſts Diſciples? Hath not the Whore of Babilon more coſtly attire and rich apparell externally to ſet forth her ſelfe, then that homelie Houſwife of Chriſt.* And indeed as *M. Fox* ſaith in King *Edwards* time, which was the time of *M. Bradford* as you heard before; *Notwithſtanding* (ſaith he) *the godly reformation which was then begun, beſides other Ceremonies more ambi-*

lib. Ep. Mar. pag. 441.

Act & Mō. pag. 1178. edit. 8.

tious

tious then profitable or tending to edification, they did ſtill weare ſuch apparell as the old Papiſts were wont to weare vpon their heads, they had a Mathematicall cap with foure Angles deuiding the whole world into foure parts. I know not whether *M. Fox* in theſe words condemneth the ſquare cap with more ſcorne and diſpite; or *M. Bradford* in calling it *Antichriſtian pelfe*. Yet what Ceremonies more ambitious then profitable, or leſſe tending to edification were vſed in King *Edwards* time, then are at this day retained in our Churches of *England*? But let vs go forward with *M. Bradford*, and let vs ſee what he ſaith to the Lordſhip of *Biſhops*. *Harpsfield* that ſubtile Archdeacon of *London* comming to *M. Bradford* being in priſon and ſhortly looking for the bitter death of burning, Thus reaſoneth with him. *Tell mee ſaith* Harpsfield *were not the Apoſtles Biſhops.*

Brad. *No except you will make a new definition of a Biſhop, that is, giue him no certaine place.* Harps. *Indeede the Apoſtles office was not the Biſhops office, for it was vniverſall. But yet Chriſt inſtituted Biſhops in the Church, as Paul ſaith. Hee hath giuen Paſtors, Prophets &c. ſo that I trow it is proued by the ſcriptures, the ſucceſſion of Biſhops to be an eſſentiall point.*

Brad. *The miniſtery of Gods word and miniſters, be an eſſentiall point. But to tranſlate this to the Biſhops and their ſucceſſion, is a plaine ſubtiltie. And therefore that it may be plaine; I will aske you a queſtion. Tell mee whether that the ſcriptures know any difference betweene Biſhops and Miniſters, which ye call prieſts?*

Harpsfield. No.

Brad. *Well then, goe on forwards, and let vs see what yee shall get now by the succession of Bishops, that is of Ministers: which cannot be vnderstood of such Bps as minister not, but Lord it.* Wherein euery Reader may obserue these things. First that the Apostles were not Bishops for that a Bishop must haue a certaine place, and a flocke to feede wherein he must be resident. And not like an Apostle or Euangelist; to trauell from flocke to flocke, and from place to place. Secondly by the scripture there is no difference between a Bishop and a Minister: which is so cleere and manifest, that the very Papist himselfe is driuen to confesse it. Thirdly, that it being true which the most rankest Papist for shame cannot denie, that by the scriptures Bishops & Ministers differ not. Then the glorious succession of the Pope, and all his Diocesans,& Lordbishops,are vtterly ouerthrowne. For as *M Bradford* saith. What Lordly estate can any Bishop get, when hee ought not to differ from the poore and meane estate of a Minister? Fourthly, that they are Papists which will haue a Minister of the Gospell to be called a Priest: for tell me saith *Bradford* whether the scripture know any difference between a Bishop and a Minister, *which you call a Priest.*

Bale. Heereunto I will annexe some few sayings out of *M. Iohn Bale*, who being in *Germanie* wrote diuers bookes and sent them hither. whereby *England* receaued great light and knowledg, and was of such name and note in *Germane*, that *Pantalio* that learned *Germane* in his *Ecclesiasticall Chronicles* setteth him down among the three speciall English-

man

men which together with *Bucer* and *Peter Martyr* preached the Goſpell in *England*, during King *Edwards* time. To whom Qneene *Elizabeth* in her very young days; when ſhee had tranſlated a booke of French into Engliſh ſent the ſame vnto *M. Bale*, who cauſing the ſame to be Printed, ſaith vnto her in the preface. *I receaued your booke right fruitfull, by you tranſlated &c. I receaued alſo your golden ſentences with no leſſe grace then learning, In 4 Noble languages, Latine, Greeke, French, and Italian, moſt ornatelie, finelie, and purelie Written with your own hand, &c.* Now heere *M. Bale* numbred by *Pantalio* among the Fathers and lightes of the Goſpell: and whoſe authoritie is alſo very often cited in the booke of Martyrs; The note vppon the new Teſtament, on the 13. chapter of the Reuelation for the better explication thereof, is referred to *M, Bales Image of both Churches* vppon the ſame chapter with theſe words, *The wounded head is the Popes ſupremacie, and power, denied in certaine Countries. And the curing thereof is the mainteining and reſtoring many of his Ceremonies and other trumperie in the ſame Countries.* Therefore looke more of this in *Iohn Bales* Image of both Churches, vpon this ſaid 13. chapter &c. and ſome time in the old Bible tranſlated by *Thomas Mathew*. And further let vs heare what in plaine Engliſh he writeth touching the greateſt pointes of reformation. In his booke called *the Image of both Churches* vpon the Reuelation cap. 18. number 24. ſpeaking of the breaden God in the Maſſe made of fine flower hee ſaith: *Fine flower is ſuch Marchandiſe of theirs as far exceedeth*

all other &c. For this ware hath brought them in their plentifull poſſeßions, their Lordſhips, fat Beneſices, and Prebendaries, with innumerable pleaſures. Ye ſee by *M. Bale* whence their Lordſhips and great liuings came: namely, from the abominable Idoll of the Maſſe. And in the Preface to his booke called *the Pageant of Popes. The godly learned Fathers hee compareth them to ſtarres in the right hand of Chriſt ſpoken of in the Reuelation. The Patriarks, and Archbiſhops, he compareth vnto ſtarres falling from heauen vnto the earth; ſpoken of in the 6 chapter of the Reuelation. And after to conclude* (ſaith he) *I haue diſpoſed the whole Hiſtorie in ſuch ſorte, that I haue compared all the Roman Biſhops to foure horſes in the Reuelation of* Iohn *the Euangeliſt. The godlie and auncient Fathers to the white horſe, The Archbiſhops and Patriarks to the Red. The Popes and Antichriſt (from our time vnto Syluester the ſecond) to the black &c.* Ye ſee to what Red bloudie horſe hee compareth the Patriarkes and Archbiſhops and to what ſtarres name vnto the ſtarres which are fallen from heauen departed as a ſcroule when it is roulled vp. And vpon the 17. chapter hee hath theſe words. For in euery region hath this beaſtlie Antichriſt of Rome, his Metropolitans and Primates; as are in *England, Canterburie*, and *Yorke, &c.* For as much as their authoritie is not of God, like as the authoritie of Kings, it is ſaid heere (as Kings) or as men counterfeiting in vſurping a gouernance, not freelie giuen of God but of the Deuill. Theſe wordes need no expoſition they are plaine enough, but moſt plainelie of all hee ſpeaketh vpon the 13. chapter of

the Reuelation: vnto which chap. the note vpon it aforesaid in the new testament; for the better explanation thereof referreth vs where hee saith: *Vpon the beasts head was written the names of blasphemie against the Lord and his Christ, which are none other then the proud glistering titles wherewith they garnish their usurpt authority to make it seeme glorious to the world, having in them contained the great Mysterie of iniquitie. For what other elſe is Pope, Cardinall, Patriarch, Legat, Metropolitanes, Primates, Arch-bishop, Dioceſan, Prothonotarie, Arch-deacon, Officiall, Chancellor, Commissarie, Deane, Prebend, Parson, Vicar, my Lord Abbot, M. Doctor, and such like, but verie names of blasphemie? For offices they are not appointed by the Holy Ghost, nor yet mentioned in the Scripture.* Bale Ima. of both Churches.

Yet will I heereunto adde one place out of our owne Engliſh Homilies, appointed to bee read publickly in our Churches at this day. *Our Saviour Christ* (saith our Engliſh Homilie against wilfull rebellion) *teaching by his doctrine that his Kingdome is not of this world, did by example in flying from those that would haue made him King confirme the same. Expreſly also forbidding his Apoſtles, and by them the whole Clergie, of all Princely Dominion over people and Nations; and hee with his Apoſtles likewiſe, namely* Peter *and* Paul, *did forbid unto all Eccleſiaſticall Miniſters dominion over the Church of Christ, which words are there referred to theſe places of Scripture:* Math. 20. d 25. Mark. 10. f 42. Luke. 22. e 25. Math. 23. a 8. Luke 9. f 46. 2. Cor. 1. d. 24. 1. Pet. 5. 1. 2. 3. 4. 5. Homilie.

Seeing

Seeing therefore Chriſt and his Apoſtles, both by their example practiſe and courſe of their whole life, and alſo by their doctrine, and all the chiefeſt of the ancient Fathers in the Primitiue Church likewiſe by their doctrine and practiſe of life: And ſeeing all the principall lights of the Goſpell, which God hath ſet up from time to time in the deepe darkneſſe of Antichriſt, together with all the godly Martyrs and lights of the Goſpell both in other Nations and ſpecially in this our own Realme of *England*, do ſo vehemently ſet forth the deformitie, and require reformation of thoſe abuſes in this Treatiſe mentioned and ſpoken of, yet in our Churches in *England* remaining unreformed: Doe my Lords the Biſhops trow you, which ſtand ſo ſtreely in defence of thoſe ſhamefull enormities, againſt ſuch a cloud and multitude of witneſſes, being the moſt learned holy men and Martyrs: do they yet (I ſay) expect, till the beaſts of the field, the foules of the aire, and the very ſtones of the ſtreet ſhould cry for reformation? What, is it poſſible to think, that they themſelues do not ſee and know, that the Pluralitie of Benefices, Nonreſidencies, the horrible abuſe of excommunication, and ſuch like, are untollerable things in a Chriſtian Church? Yet not one of theſe they liſt to amend.

Fulke. I will heereunto ioyne the prayer of that excellent learned man Doctor *Fulke*, in his Sermon at *Hampton* Court, in Queene *Elizabeths* time, Printed and Dedicated to the Earle of *Warwicke*; in which hauing proued moſt learnedly the Pope to be the very Antichriſt ſpoken of by the Apoſtle, and

Rome

Rome to be undoubtedly the whore of *Babylon* ſpoken of in the *Reuelation*, concludeth his Sermon with this prayer, ſaying: *Let vs therefore pray vnto almightie God inſtantly, that all men in their vocation may ſeeke the vtter ouerthrow and deſtruction of Babylon; that Princes and Magiſtrates may, according to the Propheſies of them, hate her with a perfect hatred, and vtterly aboliſh whatſoeuer belongeth to her, that they may reward her as ſhe hath rewarded vs, and giue her double puniſhment according to her workes, and in the cup of affliction that ſhee hath powred forth for vs, they may powre forth double as much to her. And looke how much ſhee hath glorifyed her ſelfe and liued in wantonneſſe (which was without meaſure) ſo much they may beſtow vpon her of ſorrow and torments; That Preachers and Miniſters of Gods word may plainely and without diſſimulation or halting diſcouer her wickedneſſe, and earneſtly to vrge whatſoeuer hath need of perfect reformation: That all ſubiects may continue in holy obedience, firſt to God, and then to their Prince, to the aduancing of the honour and glory of God, through Ieſus Chriſt, &c.*

And ſurely all men without exception which will bee ſaued by Chriſt, muſt in their vocation and degree, not coldly but fiercely fight againſt Antichriſt, And ſpecially now when the firſt Angell hath powred out his Viall vpon the throne of the beaſt, ſo that his *Kingdom waxeth darke*. Even now all men ought to ſeeke the ouerthrow, and the vtter deſtruction of *Babylon*, and not to bee wearied with the tediouſneſſe of time; nor to giue ouer for the pleaſures and worldly

Reu. 16. 10

worldly profites of this life: And not to ſay, as the wicked did in the daies of the Prophet *Malachi*. *What profite is it that wee haue kept his commandement, and that wee walked humbly before the Lord of Hoaſts? Therefore wee count the proud bleſſed, euen they that worke wickedneſſe are ſet up, and they that tempt God, yea, they are deliuered. Then ſpake they that feared the Lord* (ſaith the Prophet) *euery one to his neighbour, and the Lord hearkened, and heard it, and a booke of remembrance was written before him for thoſe that feared the Lord, and that thought upon his name, and they ſhall bee to mee ſaith the Lord of Hoaſts, in that day that I ſhall do this, for a flock, and I will ſpare them as a man ſpareth his owne ſonne that ſerueth him.* This is ever the condition of thoſe that forſake God, they repent of any good beginning if they ſee no worldly profite, but rather troubles to come thereof: And ſpecially if they ſee wicked men preferred and come to promotion, they repine of the continuance in ſeruing of God, ſeeing there is neither profite nor promotion that way to bee gotten: But every one that feareth God (ſaith the Prophet) though hee bee never ſo priuate a perſon, yet ſpeaketh even the truth boldly to his neighbour, And the Lord hearkeneth and heareth him, and their words are written up in a booke (of Gods remembrance) and they ſhall enioy the ſweete heauenly promiſe, for although they bee but weak and ſinfull men, yet will the Lord ſpare them as a father ſpareth his owne ſonne that ſerueth him. Neither ought the Preachers in their place to bee ſilent, nor to count it a wearineſſe to

Mal. 3. 14. 15, 16. 17.

ſerue

ſerue the Lord in his Temple, like the Prieſts in the daies of *Malachi*, or to make light of it, nor to offer up that which is torne and lame, and ſicke, or any of the whore of *Babylons* dregges, but plainely without diſſimulation or halting, and earneſtly to urge whatſoever hath neede of perfect reformation, untill all corruptions and abuſes in the Churches of *England* bee reſtored againe into the firſt puritie, and never ceaſe to call upon God with teares and ſorrow of heart, and upon the Prince with humble ſuite of ſpeaking, writing, and preaching, untill hee aboliſh whatſoever doth belong to that whore of *Babylon*. Mal. 1. 13.

But it is ſaid in the Revelation that after the ſeventh Angell had powred out his Vyall, and the horrible earthquake was come upon the earth, the great Citie was devided into three parts: This great Cittie can be taken for none other, but for the territorie and dominion of all Nations, Kingdoms, and People bearing the names of Chriſtians, and ſubiects to the great Antichriſt of *Rome*, upon whoſe throne the firſt Angell hath powred out his Vyall of the wrath of God, whereby the glorie of his Kindom waxed darke. And through the voyces, lightnings, thundrings, and horrible earthquakes that came by the poowring out of the ſeventh Angels Vyall, that whole great Cittie under the Papacie, and the Whores governement, is diuided into three parts. The firſt part are they that doe profeſſe the Goſpell, and utterly renounce the Pope, and all the appurtenances of his Church of *Rome*, which *Iohn* the Euangeliſt calleth the *great Whore of Babylon*, which hath fully Reu. 16. 19

forſaken

forsaken Christ, and married her selfe to Antichrist. This first part is so diuided from the whoore, and hateth her with such a perfect hatred, that they cannot abide to kisse any part of her, neither finger, hand, nor foot: much lesse her filthy parts, which are not to be named, according to that which is written, *I will take away the names of Balaim out of her mouth, and they shall be no more remembred by their names*; yea they hate and detest the very reliques of *Baal*, knowing assuredly that God would haue them all cut off, as it was propheſied by *Zephaniah* even in the time of the good King *Ieſiah*, saying; *I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ieruſalem, and I will cut off the remnant of Baal from this place, & the names of the Chemarims with the Prieſts*. Following the commandement of God by *Iſaiah* the Prophet, which saith, *Depart, depart ye, go out from thence, and touch no vncleane thing, goe out of the midſt of her: be yee clean that beare the veſſels of the Lord*. Yea they forgot that which the Prophet saith: *And yee ſhall polute the couering of the images of ſiluer, and the rich ornament of the images of gold, and caſt them away as a menſtruous cloth, & thou ſhalt ſay vnto it, Get thee hence*. That is, thou shalt abhorre them as things most vile and stinking, and not onely the Idols and images themselues, but even the coverings also, and the ornaments of them: such as the whoore of Babylon vseth at this day, as the rich Copes of cloth of gold, and silver, velvet, satten, and other Silkes, Surplices, Geometricall and Mathematicall Cappes with foure angles, dividing the world into foure parts. For although the Idols themselues be the ve-

Hoſ. 2. 17.

Iſai. 25.

chap. 30. 22

ry abhominations; yet the coverings, and the ornaments of them, be alſo acceſſary to Idolatrie.

Now if the principall bee hanged, by no right or reaſon ſhould the acceſſary eſcape. If *Baal* be put away, the Lord would haue the remnants of *Baal* alſo to be cut off. The ſecond part into which that great Cittie is divided, are the Papiſts themſelues, which embrace that great Whoore their Mother of *Rome*, with all her moſt filthy parts, drinking continually of the Cacolik cup filled with the filthineſſe of her fornication; ſo that no good meate will downe with them without ſome ſupping of the Cacolik cup. The third part are the luke-warm Laodiceans, wch think themſelues very prudent and modeſt men, in bearing with the Popiſh and Antichriſtian reliques. So that whatſoever is allowed or tolerated by the ſuperiour powers, ſhould neither bee preached againſt by publicke preching, nor ſpokē againſt by any priuat perſō: but that blind ceremonies may alwaies be ſuffered in the Church as things indifferent; and the open wickedneſſe of vnpreaching Miniſters, Nonreſidences, Pluralities, the wrong Excommunication, the wrong calling and ordaining of Miniſters, the pompous eſtate of Biſhops, and ſuch like, may bee tolerated, or perhaps at long leaſure, or a little before Doomes day may bee reformed. But well ſaith Mr *Iewell, A meane way is no way; accurſed bee that modeſtie, that drowneth or hideth the truth of* GOD. And as *Chryſoſtome* ſaith: *Veritatem negat, qui eam non libere prædicat.* He is a renouncer of the truth, that dare not freely ſay the truth. Anſ. to Harding Prof.

And

And to these indifferent men, who hould any thing which of his owne nature is indifferent, though it haue bin neuer so abominably and superstitiously vsed, that yet it may well be retained & continued in the Church, if the Bish. or Magistrate do appoint it: These indifferent men I will answer not with myne owne, but with the wordes of *Mast. Caluin*, whose excellent learning and sincere iudgment, if they be not past all shame they cannot denie. Aboue all things saith. *M. Caluin*) for asmuch as wee haue such a cursed inclination of nature, that Idolatrie is as it were rooted in vs, so as euery of vs is able to keep a schoole of it, and to be Doctors of it without any further teaching; therefore doth it stand vs in hand to shū all furtherāces therof. Now then whereas some now adaies will needs row between two streames, and beare folke in hand that men may beare with the time, granting that men may well cut of the things that are vtterly intollerable and manifestly against God, but yet (auouching) that the things may well be borne with which are either Indifferent, or not vtterly euill. I say that they which speake after that fashion, do shew full well that they haue no right meaning in them, nor any desire, that there should bee any reformation as were meete to bee had. And not withstanding, the world is full of such disguisers, which would faine haue a particoulored fashion of seruing God and a religion that were neither fish nor flesh (as men say) but halfe of one sute, and halfe of another.

Here I would aske these indifferent men, and particoloured disguisers of religion, whether Images are not things indifferent. I trust they

they will not deny but the Image and ſuperſcription of *Cæſar*, may be given to *Cæſar*, and yet I trow they will not ſay that it is lawfull for *Cæſar* to ſet vp Images publickly in the Churches. Let them heare what our Engliſh Homily ſaith, which all the Lord Biſhops doe maintaine to bee not onely true and good doctrine, but alſo publickly to be read in the Church. Wee ſhould not haue (ſaith our Homily) Images in the Temple, though they were of themſelues things indifferent. And yet againe, our Homily ſaith expreſly; though they bee things indifferent to be vſed in civill matters, yet are they wicked and abhominable to bee vſed in the Church. The words of our Homily are theſe: *Our Images in Churches, haue been, be, and ever will be, none other but abhominable Idols, and bee therefore not things indifferent* (he meaneth) *in religious vſe.* And where the common cloke is for Images, like as for all the the reſt of ſuperſtitious Ceremonies, that the people by doctrine are taught not to vſe them ſuperſtitiouſly, and therefore they may ſafely bee vſed in the Church; Againſt this pild cloke our Homily thus concludeth. *To conclude* (ſaith our Homily) *it is evident by all Stories and writings, and experience in times paſt, that neither Preaching nor writing, neither conſent of the learned, nor authority of the godly, nor the decrees of Councels, neither lawes of Princes, nor extreme puniſhments of offenders in that behalfe, nor any other remeay or meanes can helpe againſt Idolatry, if Images be ſuffered publickly.* And this concluſion of Images may bee by the ſelfeſame reaſon made as well alſo of the ſigne of the Croſſe, the Surplice, and other Ceremonies which

Hom. part. 1. againſt perill of Idol.

part 3.

Ibidem.

which ſerue for religious ſignification, and haue been with further Idolatry and ſuperſtition uſed by our Forefathers, and yet are ſtill ſo vſed by our Papiſts that remaine in England, and by all other the Popiſh kingdom of Europe. But in the ſame Homily it is rightly ſaid of Images. *Take them cleane away, and then is all the danger gone: for none worſhippeth that which is not*; and the very ſame may be iuſtly ſaid of all the reſt.

As for that interpretation of the great Cittie wherein Antichriſt hath ſo long raigned, and yet boaſteth to be the head thereof, if any doe miſlike it; let him know that this is not myne interpretation only, but of many that are of ſingular learning and ſincere iudgment. As namely *Doctor Fulke* whoſe words are theſe in his Commentarie vppon this place of the *Reuelation*. They which in times paſt with one conſent haue worſhipped the beaſt, are now diuided into three ſects. For ſome of them doe from their very hearts abhorre and deteſt his tyrannie, others doe remaine in the ſame ſlauerie ſtill, and the third kind of men doe ſticke to neither part; But haue fallen either to Epicuriſme or Atheiſm. Vnto *D. Fulke* I will here ad alſo the breife note vpō the margent in our Bible of the *Geneua* tranſlation, where you ſhall find this annotation vpon the margent. *cap.* 16.19. Meaning the whole number of them that ſhall call themſelues Chriſtians; Whereof ſome are indeede, ſome are Papiſts and vnder pretence of Chriſt ſerue Antichriſt, And ſome are Newters wᵗʰ are neither on the one ſide nor on the other. I wiſh therefore that thoſe Newters would often read, & remember the dreadfull threatning of him that ſaith.

Fulke Com. in Reu. 16. 19.

I know thy works, that thou art neither cold nor hot. And yet mercifully concludeth saying; be zealous therefore, and amend. O that wee could attaine to the excellent zeale of the Prophet *Dauid*, which saith, My zeale hath euen consumed me, because myne enimyes haue forgotten thy word. For Christ hath not giuen himselfe for vs that we should serue him against Antichrist coldlie, but feruently; who (as the Apostle saith) gaue himselfe for vs that he might redeeme vs from all iniquitie, and purge vs (to be) a peculiar people vnto himselfe, zealous of good works. Reu. 3. 15. Psal. 119. 139. Tit. 2. 14.

CHAP. XV.

The obiection that our King is otherwise minded, answered.

FInally, there remaineth yet one obiection against all that hath been spoken, *viz.* that the Kings Maiestie being as we all acknowledge a most gratious, wise, learned, and excellent Prince is perswaded that the gouernment and State of the Church wherin it was left in Queene *Elezabeths* time (whose prosperous reigne of many yeares is yet in the memorie of vs all) is fittest to remaine and continue in this Realme of England. But I would aske, who hath perswaded the King so, but the Lordbishops whose great liuings and pompous estate they are so loath to leaue. To whom I will but deliuer the words of *M. Caluin* that excellent Father and worthy ornament of *Geneua* and of the whole Church of Christ, which he writeth to the Bishop of *London* and to the rest of the Bishops in England in Queene *Elizabeths*

time. *Ecclesias totius regni nondum ita compositas vt optarent boni omnes, &c.* That the Churches of the whole Kingdome of England are not yet brought into so good order as all good men do wish and desire and at the first had good hope it would haue ben done, that I assure you doth exceedinglie grieue mee, but to the ouercoming of all impediments it is needfull to haue an vnweariable indeauour. But now it is conuenient and a matter of very necessity, that the Queene should know and vnderstand that you doe willinglie remitte and from your selues vtterlie reject whatsoeuer sauoreth of earthly Lordship, that vnto the exercising of your spirituall function ye may stedfastly keepe a lawfull authoritie and such as is giuen you of God.

Now therefore if my Lords the Bishopes according to *M:. Caluins* aduise would ioyne together and first crie vnto God for the saluation of their soules, and then on their knees to desire his Maiestie to pardon their former offence, and humbly to request him to take from them their great liuings & pompous estate and vnlawfull superioritie ouer the Churches and make them like their fellow ministers; His Majestie would surely say; now it is euident to all men and out of all doubt, that you seeke Gods glory and not your own. Now it is most plaine that you desire to feed the flocke of God which dependeth vpon you, caring for it not by constraint but willingly, not for filthy lucre, but of a readie mind, not as though ye were Lords ouer Gods heritage but that yee may be ensamples to the flocke. And when the chiefe shepheard shall appeare, ye shall receaue an

1 Pet. 5. 2, 3, 4.

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vncorruptable crowne of glory. Then would his Majesty say to euery one of them, that which the noble Emperour *Valentinian* said to *Ambrose*. *Maste igitur virtute esto, age quod tui muneris est, cura vt res Christiana consistat incolumis, vt veteris religionis disciplina incorrupta perseueret.* Therefore be of an inuincible courage, do that which belongeth to thy function, take care that the affayers of Christ doe stand safe and sound, and that the discipline of the old ancient religion doe perseuere without corruption. For true doctrine without true discipline and gouernment, is like good corne sowed among the thornes that choke it. Now if the Lord-bishops sometime preach (which is but seldome) yet being Lords ouer Gods heritage rather then ensamples to the flocke, what profite cometh thereof either to themselues or to their hearers? Therefore euen the Apostle himselfe saith. [I therefore so runne, ont as vncertainely: so fight I, not as one that beateth the ayer. But I beate doune my body, and bring it into subjection least by any means after I haue preached to other, I my selfe should be reproued.] For a right good preacher leading a lewd life, is like the Angell of Sardis who hauing a name that hee liued yet was he dead himselfe; and carried his flocke into the same destruction. Or like the Angell of Laodicia, who being rich in worldly wealth, yet was he indeed poore, miserable, blind, and naked. And verily our English Homelie saith. *The true Church is built vpon the foundation of the Apostles and Prophets, & it hath alwaies three notes or marks whereby it is known. Pure and sound doctrine, vpon which the sacraments ministred according to Christs* 1 Cor. 9. 25 27.

Hom. serm. part. 2.

holy inſtitution, and the right vſe of Eccleſiaſticall diſcipline. Heere marke that my Lords the Biſhops doe ſay euen in the Church Homily, that the true Church builded vpon the foundation of the Apoſtles, & Prophets, hath alwaies this marke or note of right vſing the eccleſiaſticall diſcipline built vpon the foundation laide by the Apoſtles, aſwell as of pure and ſound doctrine and the Sacraments miniſtred according to Chriſts inſtitution. It were good therefore and happy for them if they would leaue all their Eccleſiaſticall diſcipline, which is neither built vpon the doctrine or practiſe of the Apoſtles, nor vpon any foundation which they haue laid in the Scriptures. And I wiſh that they and all other that profeſſe the Goſpell of Chriſt in what degree or vocation ſoeuer they bee, might haue it imprinted in their hearts, that it is the expreſſe commandement of God, and the words of the holy Ghoſt, which ſaith of Babylon, *Goe out of her my people, that yee be not partakers in her ſins, and that yee receiue not of her plagues. Reward her euen as ſhe hath rewarded you, and giue her double according to her works, in & the Cup ſhe hath filled to you, fill her the double. In as much as ſhe hath glorified her ſelfe, and liued in pleaſure, ſo much giue yee to her torment and ſorrom. Goe out therefore, and touch no vncleane thing.* Which words of the Holy Ghoſt, and the very commandement of God, bindeth not onely Princes and Magiſtrates by their authoritie and lawes, but alſo all Gods people euery one in his eſtate, degree, and vocation; both to hate, deteſt, and vtterly to abhor the filthy whoore of Babylon, with all her implements, and to reward her double ac-

Reu. 18.4. 6,7.

cording

cording to her workes, and in the Cup that ſhe hath filled to vs of ſuperſtition, Idolatry, and innumerable abhominations, to fill her the double in deteſtations, and abhorring euen the very prints and ſteps where ſhe hath gone.

Thus committing my ſelfe, and all Gods people vnto his mercies obtained vnto vs by Chriſt Ieſus our Lord, I end with the prayer for his Maieſtie taken out of the publicke ſeruice appointed for the Church in Queen *Elizabeths* time, after the terrible earthquake, when mens hearts were awakened out of ſecuritie, and trembled at the preſence of God.

And now (Lord) particularly we pray vnto thee for thy Churches of England, Scotland, France & Ireland, that thou wilt continue they gratious fauour ſtill towards vs, to maintaine thy Goſpell ſtill amongſt vs, and to giue it a free paſſage that it might be glorified. And to that end, ſaue thy ſeruant our gratious King *Iames*, grant him wiſdome to rule this mightie people, long life, & quietnes round about him, detect all the trayterous practiſes of his enimies deuiſed againſt him & thy truth. O Lord thou ſeeſt the pride of thine enimies: and though that by our ſinnes we haue juſtly deſerued to fall into their hands, yet haue mercie vpon vs and ſaue thy little flocke. Strengthen his hand, to ſtrike the ſtroke of the ruine of all ſuperſtition, to double into the booſome of that roſe coloured whore, that which ſhe hath poured out againſt thy ſaints, that he may giue the deadly wound not to one head, but to all the heads of that cruell beaſt: that the life that quiuereth in his diſmembred members yet amongſt vs, may vtterly decaie, and wee through that whole-

wholesome *Discipline*, sweet yoke, and comfortable scepter of Iesus Christ. may inioy his righteousnes, that the Church may florish, sin may abate, wicked men may hang down their heads, & all thy children be comforted. Strengthen his hand, and giue him a swift foote to hunt out the Buls of Basan, and deuouring beasts that make hauoke of thy flocke. And because this worke is of great importance, assist him with all necessarie helpes both in giuing him godly, wise, faithfull Councellers, as also in ministring to him inferior rulers and officers, as may sincerely, vprightly, & faithfully do their duties, seeking first thy honor and glory, then the common-wealth of his Realmes and dominions, that we may long enioy thy truth with him, & all other thy good blessings which in so great mercy thou hast bestowed vpon vs, with groweth in godnes, gaine in Godlines, and daily bettering in sincere obedience:

Amen.

Hierom. Lib. 2. Epist. 2. Paulino.

Malens aliena verecunde dicere, quam sua impudenter ingerere.

Willing rather with modesty to speak other mens words, then impudently to thrust forth his own.

T. W.

Ierom concerning ſome Bishops in his time.

NIhil grande eſt pacem voce pretendere, & opere deſtruere. Aliud niti, aliud demonſtrare. Verbis ſonare concordiam re exigere ſervitutem. Volumus & nos pacem; & non ſolum volumus, ſed & rogamus. Sed pacem Chriſti, pacem veram, pacem ſine inimicitijs, pacem in quâ non ſit bellum involutum, pacem quæ non vt aduerſarios ſubjiciat, ſed vt amicos iungat. Quid? Dominationem, pacem vocamus? Et non reddimus vnicuique vocabulum ſuum?

IT is no great matter in word to pretend peace, and indeed to deſtroy it: to make ſhew of one thing, and to demonſtrate another: to talke of concord, and indeed to require a ſervitude. We alſo deſire peace; and we do not onely deſire it, but wee intreat for it. But it is Chriſts peace, it is a true peace, it a peace without enmitie, a peace wherein no warre ſhould be infolded, a peace which ſhould not bring vnder adverſaries in ſubiection, but ioyne friends together. What? Do we call a Lordſhip, peace? Why doe we not giue to every thing his proper name?

Hieron. ad Theophil. adverſus Iohannem Hieroſolymitanum. Tom. 2. pag. 184.

FINIS.

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